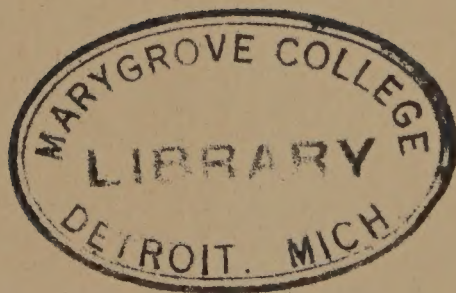


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THE JESUIT RELATIONS
AND
ALLIED DOCUMENTS

VOL. XLII

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The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS
OF THE JESUIT MISSIONARIES
IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITAL-
IAN TEXTS, WITH ENGLISH TRANSLA-
TIONS AND NOTES; ILLUSTRATED BY
PORTRAITS, MAPS, AND FACSIMILES

EDITED BY

REUBEN GOLD THWAITES

Secretary of the State Historical Society of Wisconsin

Vol. XLII

LOWER CANADA, IROQUOIS: 1632-1657

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PREFACE TO VOL. XLII

Following is a synopsis of the documents contained in the present volume:

XC. The *Relation* of 1655-56 is written by Jean de Quen, in the absence of his superior (Le Mercier) at the Onondaga mission recently begun by the Jesuits. This enterprise constitutes the main subject-matter of the *Relation*, and is fully described in the journal of Father Dablon, who, with Chaumonot, began the mission in the preceding autumn (1655). A prefatory note by De Quen outlines the chief events of the year, which are later given in detail.

The spring of 1656 opens most auspiciously for commerce; "for twenty years past, vessels have not reached this country so early,—at the very beginning of the month of June,—or in greater number." An appeal is made for six more missionaries, in view of the new fields of labor which are now opening.

The *Relation* proper begins with an account of Le Moyne's second voyage to the Mohawk country (August to November, 1655). He is welcomed by that tribe; and councils are held, with profusion of speeches and presents. The Father then visits the Dutch settlement at Fort Orange. After returning thence, his life is threatened by a pretended madman, who is only appeased by the offer of a dog for sacrifice. In November, he returns to Montreal, experiencing great hardships on the journey thither.

Soon after Le Moyne's departure on the above errand, an Onondaga deputation, "representing all the upper Iroquois Nations," arrives at Quebec to confirm the peace. At the ensuing council, the envoys give twenty-four presents to Onontio and his allies. They ask for a French colony in their country, and for Christian teachers; also for French soldiers to aid them against their enemies, the Eries. After careful consideration, it is decided to send back Dablon and Chaumonot with these envoys (as we have already seen in Doc. LXXXVII., Vol. XLI.). The greater part of this *Relation* is devoted to an account of their embassy to Onondaga, as recounted in the journal thereof kept by Father Dablon.

The voyage thither is described in detail. The travelers mainly depend for their food upon such game as they encounter. At first, this is scarce, but soon they find abundance,—on one occasion killing thirty bears in one day. "One of the ceremonies of the feast that followed this great slaughter was the drinking of bear's fat after the meal, as one drinks hippocras in France." One night, an Indian suddenly becomes temporarily insane, and imagines that some animal which plunges into the water has leaped down his throat. His tribesmen undertake to cure his delusion by pretending to share it, and mimicking his actions, and a laughable scene ensues. "They too began to cry and sing in imitation of the animals with which they were supposed to be afflicted,—all, in time with their song, beating that wretched man. What confusion!—a score of voices imitating ducks, teals, and frogs; and what a spectacle, to see people counterfeiting madness in order to cure a madman! Finally, they succeeded; for,

after our man had perspired well, and become thoroughly tired, he lay down on his mat, and slept as peacefully as if nothing had happened." At the end of ten days, they reach an outpost of the Onondaga country,—a fishing village, where Chaumonot meets several of his former Huron disciples, now captives among the Iroquois. At a little distance from the chief village of the Onondagas, the Fathers are met by the old men of that tribe, who, after speeches of welcome, escort them to the village, where they are hospitably entertained and lodged.

Numerous councils are held, at which a special effort is made by the Jesuits to secure peace for the Algonkins as well as the French,—a point of especial difficulty with the Iroquois. The time outside of these affairs is variously spent,—sometimes in religious labors; sometimes in entertaining discourse with a group of savages, who ask questions about the French and their country across the sea, or "about the beginning of the world." The Frenchmen are taken to visit the salt spring four leagues thence, at which place it is proposed to establish the colony and mission. A child of ten years, captured from the Eries, with whom the Iroquois are at war, is burnt to death; but the Father succeeds in secretly baptizing this boy before his death. His torment lasts "only two hours, because of his youth; and not a tear or a cry escaped him from amid the flames." On Sunday, the Fathers say mass in the cabin of a woman of rank, who was converted to the faith at Quebec and on the homeward journey thence. Cayuga and Oneida deputies arrive, and take part in the ratification of peace. Chaumonot, following the custom of the country, makes numerous presents of

wampum and beaver-skins to accompany his speeches; and having thus secured the good will of his savage hearers, preaches to them the Christian faith, to which they listen attentively. His eloquence and tact charm them; and the chief Cayuga deputy adopts him as a brother. Some conversions are made, and the Fathers baptize several children. They are overcome with delight when, at an important council, the most influential of the Onondaga chiefs solemnly announces his conversion to the faith,—a statement applauded by his people. A bark chapel is erected for the missionaries, but it proves too small for the crowds who come to hear them. They soon are able to baptize numerous adults, among them the oldest woman of the tribe, regarded by her people as a centenarian. Most of the leading men, however, refuse to believe,—especially as they will not give up their faith in dreams; they also fear that the Christian religion will bring ruin upon their country, as they think it has done with the Hurons. Teotonhara-son—the woman already mentioned, who offered her cabin for use as a chapel—and several of her family are attacked by apparently mortal diseases; but all are miraculously cured by baptism, which confounds those who have slandered the faith. These last spread many false rumors, accusing the Fathers of sorcery, and of malice toward the Iroquois tribes.

The Fathers behold and describe many superstitious rites,—among these, some practiced in obedience to dreams, which even involve the sacrifice of human life; also the Ononhouaroia, or “festival of fools,” as Chaumonot calls it. One of the men participating therein, the host of the Fathers, sets his own cabin on fire; but Chaumonot arrives in time

to put out the flames, and pacifies the frenzied man.

The ceremonies which are annually performed by these savages in preparation for war are also described. This is followed by an explanation of their reasons for attacking the Erie tribe. A captive taken from those enemies is brought to Onondaga, and burned to death at a slow fire.

On the last day of February, 1656, the Onondagas notify the Jesuits that the proposed French settlement among them must be begun at once, or they will break off the peace. After many unsuccessful efforts to send word to Quebec regarding these matters, Dablon himself goes thither, escorted by a score of Indians. This trip, made during the month of March, is full of hardship and suffering. At the end of his journal is inserted a note by the Paris editor, announcing that letters just received from Quebec inform him that Dablon has returned to Onondaga with the superior of the missions, Le Mercier, and two other priests, to join Chaumonot there. These missionaries "are escorted by fifty valiant Frenchmen, who have already begun a good settlement in the very heart of these Nations."

The account of the Onondaga mission being finished for this year, De Quen proceeds to mention the discoveries of two young Frenchmen who return (August, 1656) from a two years' trading and exploring expedition to the upper lake region. Their names are not given here, but recent researches identify these adventurers as Radisson and Groseilliers, and the region explored by them as Wisconsin and the shores of Lake Superior. Not only do they discover new lands and tribes, but they have "sent to heaven about three hundred little children," by

baptizing them. They bring back an Ottawa fleet of fifty canoes, loaded with furs,—a joyous sight for the poor colonists. With these Ottawas, upon their return home, depart two Jesuits, Garreau and Druillettes; but the fleet is attacked by the Iroquois, not far from Three Rivers, and Garreau is mortally wounded. The final chapter gives various details of the death and the virtues of this missionary.

XCI. The *Journal des Jésuites* contains a lacuna from February 5, 1654 to October 25, 1656. A record for that time was kept by Le Mercier and others; but, for some unknown reason, it was written upon paper of another size, and detached from the book usually devoted to this purpose. An explanation to this effect is made by De Quen, who continues the *Journal*. It may be added that the MS. above referred to has long since disappeared, with many other valuable documents.

Beginning, then, with October 25, 1656, De Quen continues the record. A cemetery for the hospital nuns is consecrated in their new choir; and on the same day is laid therein the body of Charles de Lauson's young wife. The Iroquois still attempt to seduce the Hurons at Quebec. A council is held, November 3, at which the Oneida envoys offer presents to the Hurons to induce them to settle in the Iroquois country. Le Moyne brings assurances of peace from the Mohawks. On the 17th, Ragueneau makes presents to the Oneidas; one of these is "to grease their Legs, and to welcome them on their arrival." The general purpose of this council is to establish amicable relations with that tribe, who also invite the Jesuits to live with them. The day after Christmas, Mohawk ambassadors come to notify the

Hurons that their warriors will come next spring to escort them to the Iroquois country.

XCII. A separate sheet lying within the MS. volume of the *Journal des Jésuites* gives an account of the death, at the hands of the Iroquois (May 29, 1655), of the Jesuit brother, Jean Liégeois. Commendation is bestowed upon his services to the mission, and his fidelity therein.

XCIII. This curious and interesting document gives "a list of the benefactors of Nôtre Dame de Recouvrance at Kebec," from 1632 to 1657. This was the chapel built by Champlain, who also left in his will a bequest for it. The members of the Hundred Associates, both collectively and individually, gave various ornaments and supplies for the use of the chapel, until it was destroyed by fire in 1640; thereafter, they left "the care of that matter to the charity of the habitants, contenting themselves with paying the pension of 600 livres for two fathers at each Residence." Montmagny was a generous and frequent giver. In 1645, a gift of 1,250 beaver-skins was made by the governor and the habitants for building a church at Quebec in honor of Our Lady of Peace. A year later, the Associates gave to the church, apparently at Montmagny's suggestion, a bell for its steeple.

La Tour, the Acadian exile, gives 100 livres in money (1647); and Robert Hache, the Jesuit brother (1650), a large bell of 1,000 livres' weight. Two of the habitants bequeath by will small legacies. Many devout ladies of the colony bestow gifts,—sometimes money, more often altar-cloths, laces, garments, etc. Prominent among these is Madame de la Peltrie, the foundress of the Ursuline Convent. It is

noticed that, since 1651, the Jesuit house has given much aid to the parish church,—maintaining a seminary for children, caring for the sacristy, etc. Various gifts from France are recorded, presented by benefactors of the missions, or by personal friends of Canadian priests and nuns. Most of the prominent habitants of Quebec are mentioned in this list of donations.

R. G. T.

MADISON, WIS., March, 1899.

XC

RELATION OF 1655-56

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1657

SOURCE: We follow a copy of the original Cramoisy (H. 126), in Lenox Library, New York.

RELATION

DE CE QUI S'EST PASSE'
EN LA MISSION DES PERES
DE LA COMPAGNIE DE IESVS,
AV PAYS
DE LA NOUVELLE FRANCE,
es Années 1655. & 1656.

*Enuoyée au R. P. LOVYS CELLOT,
Prouincial de la Compagnie de IESVS,
en la Prouince de France.*



A PARIS,
Chez SEBASTIEN CRAMOISY, Imprimeur
ordinaire du Roy, & de la Reyne,
ET
GABRIEL CRAMOISY, rue S. Jacques,
aux Cicognes.

M. DC. LVII.
Avec Privilège du Roy.

RELATION

OF WHAT OCCURRED
IN THE MISSION OF THE FATHERS
OF THE SOCIETY OF JESUS,
IN THE COUNTRY
OF NEW FRANCE,
in the Years 1655 and 1656.

*Sent to Rev. Father LOUYS CELLOT,
Provincial of the Society of JESUS
in the Province of France.*

PARIS,
SEBASTIEN CRAMOISY, Printer in
ordinary to the King and Queen,
AND
GABRIEL CRAMOISY, rue St. Jacques,
at the Sign of the Storks.

M. DC. LVII.

By Royal License.

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CRAMOISY.

Permission du R. P. Prouincial.

N OUS LOVYS CELLOT, Prouincial de la Compagnie de IESVS, en la Prouince de France, auons accordé pour l'aduenir au sieur SEBASTIEN CRAMOISY, Marchand Libraire, Imprimeur ordinaire du Roy & de la Reine, Directeur de l'Imprimerie Royale du Louure, Bourgeois & Ancien Escheuin de cette Ville de Paris, l'impreffion des Relations de la Nouuelle France. Fait à Paris ce 28. Decembre 1656.

Signé, LOVYS CELLOT.

Permission of the Rev. Father Provincial.

WE, LOUYS CELLOT, Provincial of the Society of JESUS in the Province of France, have for the future granted permission to sieur SEBASTIEN CRAMOISY, Bookseller, Printer in ordinary to the King and Queen, Director of the Royal Printing-house of the Louvre, Citizen and Former Alderman of this City of Paris, to print the Relations of New France. Done at Paris, this 28th of December, 1656.

Signed, LOUYS CELLOT.

[1] Relation de ce qui s'est passé en la Mission
des Peres de la Compagnie de IESVS,
au Pais de la Nouvelle France,
és années 1655. & 1656.

*Envoyée au R. P. Lovys Cellot Prouincial de la Compagnie de
IESVS en la Prouince de France.*

M^{ON} R. P.

Pax Christi,

Comme les Semaines sont composées de iours, & de nuits: les Saisons, de froid & de chaud; de pluyes [2] & de beaux temps: ainsi pouuons nous dire, que nostre année n'a esté qu'un mélange de ioyes, & de tristesses; de bons & de mauuais succès. De sçauoir qui des deux a emporté le dessus: i'en laisse le iugement à V. R. & à tous ceux, à qui l'estat de nos Missions, que ie luy enuoye, sera communiqué.

On n'auoit point veu depuis vingt ans, les vaisseaux arriuer de si bonne heure en ce pais cy, ny en plus grand nombre. On en a veu cinq ou six tout à la fois mouïller à la rade de Kebec, & cela dès le beau commencement du mois de Iuin. Voila nostre ioye, commune avec tous les habitans du pais. Mais n'ayant rencontré aucun de nos Peres dans les vaisseaux, qui nous vint secourir en la conqueste des ames, nous en auons ressenty vne tristesse toute particuliere.

Au mois de Septembre de l'année derniere 1655. deux de nos Peres monterent [3] au pais des Iroquois Onontaronons, pour donner commencement à vne nouvelle Mission,

[1] Relation of what occurred in the Mission of
the Fathers of the Society of JESUS, in
the Country of New France, in
the years 1655 and 1656.

*Sent to the Rev. Father Louys Cellot, Provincial of the Society of
JESUS in the Province of France.*

MY REVEREND FATHER,
Pax Christi.

As the Weeks are composed of both days and nights; the Seasons, of heat and cold, of rain [2] and shine; so also we may say, our year has been but a mingling of joys and sorrows, of successes and failures. To decide which of the two has predominated, I leave to Your Reverence and to all those to whom the state of our Missions — an account of which I send you herewith — shall be communicated.

For twenty years past, vessels have not reached this country so early, or in greater number. Five or six at a time were seen anchored in the roadstead at Kebec,—and that in the very beginning of the month of June,—to our own delight and that of the entire country. But, not finding in the vessels a single one of our Fathers come to help us in the conquest of souls, we were very keenly disappointed.

In the month of September of last year, 1655, two of our Fathers went up [3] to the country of the Onontaeronon Iroquois, to start a new Mission among people who, after killing, slaughtering, burning, and eating us, came to

parmy des peuples, qui apres nous auoir tuez, massacrez, bruslez, & mangez, nous venoient rechercher. Le succès de cette entreprise, nous a donné de la crainte pendant tout l'Hyuer; mais le retour de l'un des deux Peres au Printemps dernier, accompagné de quelques Capitaines Iroquois, a changé cette crainte en quelque assurance, qui nous fait esperer un bon succès de cette entreprise.

Cette esperance s'est notablement accruë, par le zele, & par le courage, de quatre de nos Peres, & de deux de nos Freres, et de cinquante ieunes François, qui sont allez ietter les fondemens d'une nouvelle Eglise, en un lieu où le Demon, & la cruauté, ont regné, peut-estre depuis le Deluge. Les Iroquois Onontaeronons qui nous estoient venus visiter, triomphoient d'aise, voyant que nous secondions [4] leurs desseins. La ioye, qui paroissoit sur leur visage, & dans leurs paroles, redondoit dans nos cœurs. Mais cette feste fut bien tost troublée, par le massacre, & par la prise de soixante & onze Hurons Chrétiens, partie enleuez, partie assommez, par les Iroquois Agneronons, dans l'Isle d'Orleans, à deux lieuës de Kebec. Voyla un grand mélange de bien & de mal, de ioye & de tristesse.

Sur la fin du mois d'Aoust, nous vismes paroistre cinquante Canots, & deux cens cinquante Sauvages, chargez des tresors du païs, qui venoient trafiquer avec les François, & demander des Peres de nostre Compagnie, pour les aller instruire, dans les épaisses Forests de leur païs, éloignées cinq cens lieuës de Kebec. A la veüe d'un si beau iour, on oublie toutes les mauuaises nuits passées, deux de nos Peres & un de nos Freres s'embarquent avec trente François; mais les Agneronons, [5] que nous appellons les Iroquois inferieurs, qui n'ont iamais voulu de paix avec nos Alliez, couperent en un moment le fil de nos esperances, attaquant ces pauvres peuples à leur retour, & tuans l'un

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solicit our services. During the entire Winter, we were apprehensive of the failure of this enterprise; but last Spring the return of one of the two Fathers, accompanied by several Iroquois Captains, changed this fear into some confidence, which led us to hope for success in the undertaking.

This hope was notably increased by the zeal and courage exhibited by four of our Fathers, two of our Brethren, and fifty young Frenchmen, who went to lay the foundations of a new Church in a place where the Evil One and cruelty have reigned, perhaps, ever since the Deluge. The Onontaronon Iroquois, who had come to visit us, exulted with joy on seeing us favor [4] their purpose; and their delight, as shown in word and look, overflowed into our own hearts. But this joyous mood soon became clouded by the massacre or capture of seventy-one Christian Hurons, killed or seized by the Agneronon Iroquois on the Island of Orleans, two leagues from Kebec. Ours was a mingled portion of good and ill, of joy and sorrow.

Toward the end of the month of August, we perceived fifty Canoes and two hundred and fifty Savages approaching, laden with the treasures of the country. They were coming to trade with the French, and to ask for Fathers of our Society to go and teach them in their dense Forests, five hundred leagues distant from Kebec. In the face of so pleasant a day, we forgot all the unpleasant nights of the past. Two of our Fathers and one of our Brethren embarked, with thirty Frenchmen; but the Agneronons — [5] whom we call the lower Iroquois, and who have never consented to make peace with our Allies — cut the thread of our hopes in a moment by attacking these unfortunate people, on their return, and killing one of the two Fathers who were going to preach the Gospel to them in their country.

des deux Peres, qui leur alloient prescher l'Euangile dans leur païs.

Vous voyez bien, que nous pouuons dire avec verité, que les iours de cette derniere année ont esté boni & mali, bons & mauuais, comme les iours de Iacob. Disons plustost, qu'ils ont tous esté bons, puis qu'ils se sont passez en la Croix. Nous auons cette consolation, que c'est la querelle de Iesus-Christ, & son Euangile, qui est la cause de nos trauaux, & qui nous oste la vie. Nous ne nous estonnons point à la veuë de nostre sang. Notre douleur & nostre tristesse est nostre petit nombre, nous crions à l'aide, & au secours, & nous croyons que V. R. entendra nos cris, & nos voix, quoy que poussez [6] de bien loin, & qu'elle nous enuoyera six braues Peres au prochain embarquement, gens de cœur, qui ne s'effrayent point à la veuë de mille morts, qu'il faut tous les iours subir, en cherchant des Barbares dans les tanieres de leurs grands bois. Nous la prions instamment de nous accorder nostre demande, & de nous secourir de ses prieres, & de celles de tous nos Peres & Freres de sa Prouince.

DE V. R.

A Kebec ce 7.
Septembre 1656.

Le tres-humble, & tres-obeïssant
feruiteur en Nostre Seigneur,
IEAN DE QVENS.

You see plainly with what truth we can say that the days of this past year have been boni et mali — “good and evil,” like the days of Jacob. Yet, let us say rather, that they have all been good, since they have been filled with Crosses. We have this consolation, that it is the cause of Jesus Christ and his Gospel that gives rise to our labors and loss of life. We are not startled at the sight of our own blood. Our small number causes us grief and sadness; we cry for help and succor, and we believe that Your Reverence will hear our appeal, although uttered [6] from afar; and that you will send us, by the next ship, six valiant Fathers, men of courage, who are not afraid to face a thousand deaths, which danger must every day be undergone in seeking Barbarians in the lairs of their vast forests. We pray you earnestly to grant our request, and entreat that we may receive the aid of your prayers and of those of all our Fathers and Brethren in your Province.

YOUR REVERENCE'S

Kebec, this 7th of
September, 1656.

Very humble and very obedient
servant in Our Lord,

JEAN DE QUENS.

[7] CHAPITRE I.

VOYAGE DU PERE SIMON LE MOYNE AUX IROQUOIS
AGNIERONNONS.

L auoit esté iugé neceffaire, dés l'Efté de l'année derniere 1655, d'enuoyer vn Pere de nostre Compagnie dans le païs des Iroquois Agnieronnons, pour affermir la paix avec eux; par ce témoignage de confiance & d'amour. Le fort eftant heureusement tombé fur le Pere Simon le Moyne, il partit pour cét effet de Montreal, le dix-feptième iour d'Aouft, avec douze Iroquois, & deux François.

C'est vn chemin de Precipices, de lacs & de riuieres: de chaffe, de peche, de fatigue, & de recreation, felon les lieux où on fe retrouvee. Nos voyageurs tuèrent bien-toft apres leur depart dix-huit Vaches fauages, en moins d'une heure, en des Prairies que la nature feule a preparées à ces troupeaux, qui font fans maiftre. Ils firent naufrage vn peu plus [8] loin, dans vn torrent impetueux, qui les porta dans vne baye, où ils trouuerent vn calme le plus doux du monde. La faim les accueille à quelques iournées de là, qui leur fit trouuer bon tout ce qu'ils prenoient à la chaffe; tantost vn Loup, ou vn Chat fauage; tantost vn Ours ou vn Renard; en vn mot quelque beſte que ce fut. Ils font quelquefois obligez de ſe coucher, n'ayant beu que de l'eau bouillie, détrempée de terre & d'argile: les fruits fauages n'ont plus pour lors d'amertume, ils paroiffent delicieux au gouſt, à qui la faim fert d'un bon ſuc.

[7] CHAPTER I.

JOURNEY OF FATHER SIMON LE MOYNE TO THE
AGNIERONNON IROQUOIS.

I N the Summer of last year, 1655, it was thought necessary to send a Father of our Society into the country of the Agnieronnon Iroquois, in order that we might, by this show of friendship and confidence, confirm the peace with them. The lot having fortunately fallen upon Father Simon le Moyne, he left Montreal on this errand, on the seventeenth day of August, with twelve Iroquois and two Frenchmen.

The route is one of Precipices, lakes, and rivers, of hunting and fishing, of weariness and recreation, varying in different parts. Soon after their departure, our travelers killed eighteen wild Cows within less than an hour, on Prairies prepared by nature alone for those ownerless herds. They were wrecked, a little farther [8] on, in an impetuous torrent, which carried them into a bay where they found the gentlest calm in the world. Some days' journey, hence, hunger overtook them and made them relish all that they took in hunting, whether a Wolf or a Wildcat, a Bear or a Fox,—in short, any animal whatever. They were sometimes forced to lie down at night with no refreshment but boiled water, mixed with earth and clay. Wild fruits lost their bitterness, and seemed delicious to the taste, hunger serving excellently to sweeten them.

Le Pere arriua dans le bourg d'Agnée le dix-septième iour de Septembre. On l'y reçoit avec des careffes extraordinaires, & on luy presente à l'abord trois colliers de porcelaine. Le premier, pour arrester le fang, qui se pourroit répandre en chemin, & qui luy causeroit des frayeurs: c'est à dire, qu'il ne deuoit point craindre qu'on le tuast traitreusement. Le second, pour conforter son cœur, & empêcher qu'aucune émotion ne luy peust troubler son repos. Enfin, [9] il falloit luy lauer les pieds d'un baulme precieux, pour adoucir les fatigues d'un si long voyage: & ce fut le troisième collier de porcelaine.

Le iour suiuant tout le peuple estant assemblé dans la place publique, le Pere exposa les presens qu'il apportoit de la part d'Onnontio, Gouverneur du Païs. Et au lieu de commencer cette action par un chant à leur ordinaire; il adressa sa parole à Dieu, à haute voix, & dans la langue du païs, le prenant à témoin de la sincerité de son cœur, & le conjurant de prendre la vengeance de ceux qui fausseroient leur foy, & qui contreuiendroient à une parole donnée si solemnellement à la veuë du Soleil & du Ciel. Ce qui agrea puissamment à ces peuples.

Un des Capitaines Iroquois fit paroître à son tour de tres-riches presens, pour respondre à tous les articles de paix que le Pere auoit proposez. Le plus beau & le premier de ces presens, estoit une grande figure du Soleil, faite de six mil grains de porcelaine; afin, dit-il, que les tenebres n'ayent point de part à [10] nos conseils, & que le Soleil les éclaire, mesme dans le plus profond de la nuit.

Ces Nations ne sont composées que de fourbes, & toutefois il faut se confier à leur inconstance, &

The Father reached the village of Agniée on the seventeenth of September, and was received with extraordinary cordiality, being presented at the outset with three porcelain collars. The first was to check any possible bloodshed on the way, which might alarm him,—that is, he was not to fear death by treachery. The second was to cheer his heart, and prevent any emotion from disturbing his rest. Finally, [9] they must needs anoint his feet with a precious balm, to allay the fatigues of so long a journey; and such was the purpose of the third porcelain collar.

On the following day, when all the people had assembled in the public place, the Father displayed the presents brought by him from Onnontio, Governor of the Country. Instead of beginning this ceremony with a song, as is their custom, he invoked God in a loud voice and in the language of the country,—calling him to witness the sincerity of his heart; and entreating him to take vengeance on those who should violate their faith, and break a promise given so solemnly in the sight of the Sun and of Heaven. This greatly pleased these people.

One of the Iroquois Captains exhibited, in his turn, some very rich presents, in answer to the various articles of peace proposed by the Father. The first and finest of these presents was a large image of the Sun, made of six thousand porcelain beads,—its purpose being, as he said, to dispel all darkness from [10] our councils, and to let the Sun illumine them even in the deepest gloom of night.

These Nations are composed only of rogues, and yet we must trust ourselves to their fickleness, and surrender ourselves to their cruelty. Father Isaac

s'abandonner à leur cruauté. Le Pere Ifaac Iogues fut affommé de ces perfides, lors qu'ils luy témoignioient plus d'amour. Mais puis que Iefus-Christ a enuoyé ses Apostres, comme des Agneaux entre des loups, pour faire d'un loup un Agneau, nous ne deuons pas craindre d'abandonner nos vies en semblables rencontres, pour mettre la Paix & la Foy, où la guerre & l'infidelité ont tousiours esté dans leur regne.

Ce conseil s'estant passé dans des agrémens reciproques, le Pere prit dessein de pouffer iusques à la Nouvelle Hollande, à dix ou douze lieues de-là. Vne Chrestienne Hurone, captiue des Iroquois depuis six ans, l'attendoit en chemin avec une sainte impatience, & le receut avec ioye, luy apportant une petite innocente à baptizer, que Dieu luy auoit donnée dans sa captiuité, & qu'elle nourrissoit pour le Ciel. C'est [11] une consolation bien sensible, de recueillir ces fruits du Sang de Iefus-Christ, dans un pais barbare, au milieu de l'infidelité. Le compliment que luy fit une bonne femme, ne sent rien de la barbarie. Ta venue, luy dit-elle, nous réjouit iusques au fond de l'ame: nos plus petits enfans en sont si aises, qu'ils en vont croistre à veüe d'œil: & ceux mesme qui ne sont pas encore nez, fautent de réjouissance dans le ventre de leurs meres, & ils veulent en fortir au plustost, pour auoir le bien de te voir.

Le Pere fut receu avec de grands témoignages d'affection de la part des Hollandois, où nouuellement il estoit arriué un grand malheur. Quelques Sauvages voisins de Manathe, qui est la place principale de la Nouvelle Hollande, ayant pris querelle avec un Hollandois, & en estant venus aux mains, ils furent assez mal traitez; deux ou trois de leurs gens y estans demeurez sur la place. Pour se vanger de cette

Jogues was killed by those traitors while they were showing him the most love. But, since Jesus Christ sent his Apostles as Lambs among wolves, to convert them into Lambs, we should not fear to lay down our lives in like circumstances, for the sake of establishing Peace and the Faith where war and infidelity have always held sway.

After this council, which passed in many exchanges of courtesy, the Father determined to push on as far as New Holland, ten or twelve leagues beyond. A Huron woman — a Christian, and for six years a captive among the Iroquois — was awaiting him on the way with holy impatience, and received him with joy, bringing him a little innocent to baptize, whom God had given her in her captivity, and whom she was rearing for Heaven. It is [11] a very lively satisfaction to pluck these fruits of the Blood of Jesus Christ, in a barbarous country, and in the midst of infidelity. The compliment paid the Father by a good woman has no savor of barbarism. "Thy coming," she said to him, "makes us glad in our inmost souls; our smallest children are so rejoiced that they begin to grow before our eyes; and even those not yet born leap with joy in their mothers' wombs, and wish to come forth at the earliest moment, to be blessed in seeing thee."

The Father was received with great demonstrations of affection by the Dutch, who had recently met with a serious disaster. Some Savages living near Manathe, the chief town of New Holland, in a quarrel with a Dutchman had come to blows, and had fared ill, leaving two or three of their men upon the spot. To revenge this grievance, the Savages rallied, to the number of about two hundred, and fired a

iniure, ces Sauvages se r'allierent environ deux cens, & mirent le feu à vne vingtaine de Métairies écartées çà & là; massacrant ceux [12] qui faisoient quelque résistance, & menant les autres captifs, hommes, femmes & enfans, iusques au nombre d'environ cent cinquante. Nous ne sçauons pas quelle fuite aura eu cette affaire.

Au retour de ce voyage de la Nouvelle Hollande, le Pere se vit en grand danger d'estre la victime d'un demon d'enfer, ou d'un homme qui contrefaisoit le Demoniacle; courant comme un enragé par les cabanes, & chantant d'un ton animé de fureur, qu'il vouloit tuer Ondefonk: (c'estoit le nom du Pere.) Il romp, il brise tout, & approchant du Pere, la hache en main, l'ayant haussée pour ramener son coup, comme voulant luy fendre la teste, il est arrêté au moment de cet attentat. Il continuë toutefois sa fureur, & son chant funeste, iusques à ce qu'une femme Iroquoise luy dit, Tuë mon chien, & qu'il soit la victime en la place d'Ondefonk, car il est trop de nos amys. A ce mot, il s'apaise, il fend la teste de cet animal d'un coup de hache, & le porte par tout, comme en triomphe.

Le lendemain matin, les parens de ce [13] furieux apporterent un present de porcelaine au Pere, pour effuyer, luy disoient-ils, la poussiere de la nuit; car c'estoit dans l'horreur des tenebres que cecy estoit arriué.

Il faut parmy ces peuples, estre toûjours en crainte, sans craindre toutefois, puis qu'un cheueu ne tombera pas de nos testes, sans la permission de celui, qui nous conferue entre ses bras, & qui a le soin de nos vies, d'autant plus que nous les abandonnons pour les interets de sa gloire.

score of small Farms scattered here and there, slaughtering those [12] who resisted, and carrying the rest—men, women, and children, about a hundred and fifty in all—into captivity. We do not know how the affair terminated.

Upon his return from this journey to New Holland, the Father was in great danger of falling a victim to a demon of hell, or a man who pretended to be possessed by a Demon, who ran through the cabins like a madman, and sang in a tone of frenzy that he was bent on killing Ondesonk (for so was the Father called). Demolishing everything in his path, he approached the Father, hatchet in hand; he was stopped in the act of raising it to deal a blow, apparently intending to split his head. But he continued his frenzy and his direful chant, until an Iroquois woman said to him: "Kill my dog, and let him be the victim instead of Ondesonk; for he is too great a friend of ours." At these words he grew calm; and, cleaving the animal's head with a hatchet-stroke, he bore it around, as if in triumph.

On the following morning, the madman's relatives [13] brought the Father a present of porcelain,—to wipe away the dust of the night, as they told him; for all this had occurred in the dread hours of darkness.

Among these people one must be ever in fear, and yet fear nothing; for not a hair shall fall from our heads without the permission of him who holds us in his hand and cares for our lives—and still less, if we surrender them to advance his glory.

A Huron Christian, captured a year before by the Iroquois, suffered something worse than fear; his

Vn Chrestien Huron, captif des Iroquois depuis vn an, n'en fut pas quitte de la feule peur. On luy fendit la teste, sans autre forme de procez, sous vn simple soupçon, qu'il auoit déclaré au Pere, quelques desseins qu'ils vouloient luy tenir cachez.

Cela n'empescha pas le retour du Pere, & des deux François ses compagnons: à qui trois Iroquois se ioignirent, pour leur seruir d'escorte, & de guide. L'Hyuer estant trop auancé, il y eut beaucoup à souffrir, principalement depuis le rencontre qu'ils firent de quelques [14] Iroquois Agnieronno's, qui auoient esté pourfuiuis par vne bande d'Algonquins, qui auoient pris trois de leurs compagnons captifs. Cette crainte des Algonquins, dont ils redoutoient le rencontre, obligea nos voyageurs à quitter leurs canots, & quasi tout leur equipage, pour se ietter dans vne sapiniere perduë, où il n'y auoit ny chemin, ny route; tout n'estant rien que marefcages d'eaux croupiffantes à demy-glacées. Par mal heur, le Ciel se couurit, & le Soleil s'estant caché, qui sert de bouffole & de conduite à tous ces peuples, dans les bois, ils s'égarerent entierement. La nuit les obligea de s'arrester au pied d'un arbre, dont les racines & vn peu de mouffe, les empescha de coucher dans l'eau: c'estoit le neuuiesme iour du mois de Nouembre.

Le lendemain il faut marcher dès la pointe du iour, dans vn temps pluuieux, & à trauers ces marefcages, dont ils ne trouuent aucune iffuë, sinon bien proche de la nuit. Estans fortis de là, ce ne font que ruisseaux, & que terres mouuantes, où ils enfoncent dans la bouë [15] iusques au genoüil. Ils se voyent enfin arreztez d'une grande riuere & profonde. Ils couppent

head was split without ceremony, upon a mere suspicion that he had revealed to the Father certain purposes of theirs which they wished to conceal from him.

The occurrence did not hinder the return of the Father and of the two Frenchmen, his companions, three Iroquois joining them as escort and guides. As the Winter was far advanced, much suffering was experienced, especially after meeting with some [14] Agnieronnon Iroquois, who had been pursued by an Algonquin band that had captured three of their companions. This fear of the Algonquins, whom they dreaded to encounter, compelled our travelers to abandon their canoes and almost all their baggage, and to take refuge in a pathless fir forest, where they found nothing but marshes of stagnant and half-frozen water. Unluckily, the Sky became clouded; and, as the Sun, the universal compass and guide of these peoples, was hidden, they utterly lost their way in the woods. Night compelled them to halt at the foot of a tree, but for whose roots and a little moss they would have lain in the water. This was on the ninth day of November.

The next day, they were forced to proceed at daybreak, in the rain, across those marshes, whence they found no outlet until very near night-time. Issuing thence, they encountered only streams and boggy ground, where they sank in the mud [15] up to their knees. At the end, they found their way obstructed by a wide and deep river. Immediately they felled five or six trees of suitable size, and pushed them into the water, where they lashed them together, making therefrom a raft,—as it were, a floating bridge; on this they crossed the river, using

incontinent cinq ou six arbres d'une iuste grandeur, qu'ils pouffent en l'eau; & les ayant liez ensemble, ils en font vn cayeux, & comme vn pont flottant, sur lequel ils passent cette rivièrè, avec de longues perches, qui leur seruent de rames & d'avirons; tout cela, sans avoir dequoy faire vn demy-repas.

Le iour d'après, ils ne voyent pas plus clair dans leurs égaremens, quoy que de temps en temps, ils montent au haut des arbres, pour reconnoistre le païs: sinon sur le soir, qu'ils arriuerent au bord d'un ruisseau, qui leur estoit connu; mais où toutefois ils ne trouuerent rien de quoy manger.

Enfin, le quatrième iour de leur long égarement, de leurs grandes fatigues, & de la cruelle faim qui les suiuiot par tout, ils arriuerent à la veuë de Montreal, de l'autre bord de la rivièrè, où ayant fait du feu, & ayant tiré trois ou quatre coups de fusil, pour donner aduis de leur retour, la charité de nos François fut [16] prompte à leur porter quelque secours, & à les repasser en canot, au lieu d'où ils estoient partis depuis près de trois mois.

long poles which served as oars or paddles,— all this without having had a morsel to eat.

On the next day, although they occasionally climbed trees, to reconnoiter the country, they were just as much at a loss as ever. But, toward evening, they came to a stream that was known to them,—where, however, they found nothing to eat.

At length, on the fourth day of their long wandering, of their sore weariness, and of the cruel hunger which ever pursued them, they came in sight of Montreal, on the opposite bank of the river. When they had made a fire and discharged three or four musket-shots in announcement of their return, our French people's charity was [16] prompt to succor them, and to convey them by canoe back to the place whence they had started, nearly three months before.

CHAPITRE II.

AMBASSADE DES IROQUOIS ONONTAERONNONS, QUI
DEMANDENT DES PERES DE NOSTRE COM-
PAGNIE POUR SE FAIRE CHRESTIENS.

LORS que le Pere Simon le Moyne fut enuoyé aux Iroquois Agnieronnons, qui sont plus voisins de Montreal & de Kebec, & qui faifans la Paix avec nous, ont tousiours continué dans les desseins de guerre, avec les Algonquins & les Hurons: en mesme temps les Iroquois Onontaeronnons, qui sont plus éloignez, vinrent en Ambassade de la part de toutes les Nations Iroquoises d'en-haut, pour l'affermissement de la Paix, non seulement avec les Francois; mais aussi avec les Algonquins & les Hurons.

[17] Ils estoient dix-huit de compagnie en cette ambassade, qui passerent par Montreal & par les trois Riuieres, pour venir à Kebec, & pour y trouuer Monsieur de Lauson Gouverneur du païs, & en suite les fauuges Algonquins & Hurons, qui y font leur demeure.

Le temps du conseil estant pris au douzieme de Septembre 1655. iour de Dimanche, à l'heure de midy, vn grand monde s'y trouua. Au milieu de cette assemblée, le principal Ambassadeur, qui portoit la parole, fit paroistre vingt-quatre colliers de porcelaine; qui aux yeux des Sauvages, sont les perles & les diamans de ce païs.

Les huit premiers prefens s'adreffoient aux Hurons & aux Algonquins, dont les principaux chefs

CHAPTER II.

EMBASSY OF THE ONONTAERONNON IROQUOIS WHO
ASK FOR SOME FATHERS OF OUR SOCIETY TO
CONVERT THEM TO CHRISTIANITY.

AT the time when Father Simon le Moyne was sent to the Agnieronnon Iroquois,—who are nearer Montreal and Kebec, and who, while making Peace with us, have never desisted from their hostile designs on the Algonquins and Hurons,—the Onontaeronnon Iroquois, who are more distant, came on an Embassy representing all the upper Iroquois Nations, to confirm the Peace, not only with the French, but also with the Algonquins and Hurons.

[17] The delegation consisted of eighteen men, who came to Kebec by way of Montreal and three Rivers, to see Monsieur de Lauson, Governor of the country, and also the Algonquin and Huron savages living here.

A great crowd assembled on the date fixed for the council,—Sunday, the twelfth of September, 1655, at noon. In the midst of this assembly the chief Ambassador, who acted as spokesman, displayed twenty-four collars of porcelain—the pearls and diamonds of this country, in the Savages' eyes.

The first eight presents were designed for the Hurons and Algonquins, whose foremost chiefs were in attendance. Each gift has a separate name of its own, according to the impression which they wish to produce upon the minds and hearts of others.

s'estoient trouuez à l'affemblée. Chaque present a son nom different, selon les diuers effets qu'ils pretendent imprimer dans les esprits & dans les cœurs.

C'est trop pleuré, dit l'Ambassadeur aux Hurons & aux Algonquins, il est temps d'effuyer les larmes, que vous versez en abondance, pour la mort de [18] ceux que la guerre vous a enleuez. Voila vn mouchoir pour cét effet. Ce fut là son premier present.

Le second, fut pour effuyer le sang qui auoit rougy les montagnes, les lacs, & les riuieres, & qui crioit vengeance contre ceux qui l'auoient respandu.

L'arrache de vos mains la hache, les arcs, & les fleches, dit-il, faisant paroistre son troisiéme present, & pour couper le mal iusques à sa racine, i'arrache toutes les pensées de guerre de vostre cœur.

Ces peuples croyent que la tristesse & la colere, & toutes les passions violentes, chassent l'ame raisonnable du corps, n'y ayant que l'ame sensitiue, que nous auons commune avec les bestes, qui y reste durant ce temps-là. C'est pourquoy en ces rencontres ils font d'ordinaire vn present, pour remettre l'ame raisonnable dans le siege de la raison, & ce fut le quatriéme present.

Le cinquiéme, estoit vn breuuage medicinal, pour chasser toute l'amertume de leur cœur, & les restes du fiel & de la bile, dont ils pourroient estre irritez.

[19] Le sixiéme present, pour leur ouurir les oreilles aux paroles de la verité, & aux promesses d'une vraye paix, sçachant bien que la passion rend lourds & aueugles, ceux qui s'y laissent emporter.

Le septiéme present, pour donner assurance que les quatre Nations Iroquoises d'en-haut, estoient dans les sentimens de la Paix, & que leur cœur ne feroit iamais diuifé.

“ You have wept too much,” said the Ambassador to the Hurons and Algonquins; “ it is time to wipe away the tears shed so plentifully by you over the death of [18] those whom you have lost in war. Here is a handkerchief for that purpose.” Such was his first present.

The purpose of the second was to wipe away the blood which had crimsoned mountains, lakes, and rivers, and which was crying for vengeance against those who had shed it.

“ I wrest from your hands hatchet, bows, and arrows,” said he, exhibiting his third present; “ and, to strike the evil at its root, I take away all thoughts of war from your hearts.”

These people believe that sadness, anger, and all violent passions expel the rational soul from the body, which, meanwhile, is animated only by the sensitive soul which we have in common with animals. That is why, on such occasions, they usually make a present to restore the rational soul to the seat of reason. Such was the purpose of the fourth present.

The fifth was a medicinal draught to expel from their hearts all the bitterness, gall, and bile with which they might still be irritated.

[19] The sixth present was to open their ears to the words of truth and the promises of a genuine peace, in the knowledge that passion stupefies and blinds those who yield to it.

The seventh, to give assurance that the four upper Iroquois Nations were Peacefully inclined, and that their hearts would never be divided.

“ There remains only the lower Iroquois, the Agnieronnon, who cannot restrain his warlike spirit.

Il n'y a que l'Iroquois d'en-bas, Agnieronnon, qui ne peut arrester son naturel guerrier. Son esprit est toujours en fougue, & ses mains se nourrissent de sang. Nous luy osterons la hache d'armes de la main. Nous reprimerons sa fureur: car il faut que la Paix regne par tout en ce païs. Ce fut là le huitième present, & la dernière des paroles adressées aux Algonquins & aux Hurons.

Les suivantes estoient pour les François, adressées à Monsieur nostre Gouverneur, qu'ils nomment Onnontio. Pour effuyer les larmes des François. Pour nettoyer le sang, qui avoit esté [20] respendu. Pour calmer nos esprits. Pour nous servir de medecine, & d'un breuvage plus doux que le sucre & le miel.

Le troisième present fut, pour inviter Monsieur nostre Gouverneur, à envoyer une escoüade de François en leur païs, pour ne faire qu'un peuple avec nous, & affermir une alliance semblable à celle que nous contractâmes autrefois avec la Nation des Hurons, nous y estans habitez.

Le quatorzième present. Pour y avoir des Peres de nostre Compagnie, qui enseigneroient leurs enfans, & en feroient un peuple tout Chrestien.

En outre, ils demanderent des Soldats François, qui deffendroient leurs bourgades contre l'irruption de la Nation des Chats, avec lesquels ils font en grande guerre. Et ce fut là leur quinzième present.

Le seizième estoit. Pour nous destiner une place dans le centre de toutes leurs Nations, où nous espérons, si Dieu fauorise nos entreprises, d'y eriger une nouvelle sainte Marie, semblable à celle que nous auons autrefois veüe fleurir au [21] milieu du païs des Hurons.

His mind is ever inflamed, and his hands delight in blood. We will take the war-hatchet out of his hands, and check his fury; for the reign of Peace must be universal in this country." That was the eighth present, and the last of the words addressed to the Algonquins and Hurons.

The following were for the French, being addressed to Monsieur our Governor, whom they call Onnontio; one, to dry the tears of the French; another, to wash away the blood that had been [20] shed; another, to soothe our feelings; and the last, to serve us as a medicine, and as a draught sweeter than sugar and honey.

The thirteenth present was an invitation to Monsieur our Governor to send a company of Frenchmen to their country, in order to make but one people of us, and to confirm an alliance like that formerly contracted by us with the Huron Nation during our residence there.

The fourteenth was a request for some Fathers of our Society, to teach their children and make of them a thoroughly Christian people.

They further asked for French Soldiers, to defend their villages against the inroads of the Cat Nation, with whom they are at open war. That was their fifteenth present.

The object of the sixteenth present was to assign us a place in the center of all their Nations, where we hope, if God favor our undertakings, to build a new sainte Marie, like that whose prosperity we formerly witnessed in the [21] heart of the Huron country.

But, that the annoyances commonly attending the founding of a new settlement might not deter us,

Mais afin que les mefaifes qui accompagnent d'ordinaire les commencemens d'une nouvelle habitation, ne nous en détournaffent point, ils nous y eftendirent une natte, & des lits de campagne; fur lefquels nous peussions repofer plus doucement.

Le dix-huictième prefent, eftoit vn May, qu'ils éleuoient iufques aux nuës, deuant cette maifon nouvelle de faincte Marie. Ils vouloient dire par ce prefent, que le centre de la Paix, & le lieu où tous les efprits deuoient fe reünir, feroit en cette maifon, deuant laquelle ce grand May feroit erigé fi haut, que l'on pourroit le voir de tous coftez, & que toutes les Nations les plus éloignées y viendroient aborder.

Le dix-neufième prefent. Pour attacher le Soleil au haut du Ciel, au deffus de ce May, afin qu'il y battit à plomb, & qu'il n'y euft point d'ombre: que tous les confeils & les traitez qui s'y feroient, ne fuflent point dans les tenebres de la nuit; mais que tout y fuft en plein iour, éclairé du Soleil, qui voit tout, & qui [22] n'a que de l'horreur pour les trahifons, qui fe plaifent à l'obfcurité.

En fuite, ils allumerent vn feu, pour tous ceux qui iroient en ce lieu là nous vifiter.

Le vingt-vnième prefent, affermiffoit les bras d'Onnontio. C'eft à dire, que Monsieur noftre Gouverneur, ayant cy-deuant protégé dans fon fein les Algonquins & les Hurons, avec autant d'amour qu'une mere tient fon enfant entre fes bras; il eftendit auffi fur eux des foins & des amours de Pere. C'eft toy, Onnontio, dirent-ils, à Monsieur le Gouverneur, qui as fouftenu la vie à toutes les Nations qui te font alliées, & qui fe font iettées entre tes bras. Serre-les étroitement, & ne te laffe pas de les

they spread out a mat and some camp-beds for our greater comfort and repose.

The eighteenth present was a May-tree, which they erected in front of that new house of sainte Marie, so high that it reached the clouds. By this they meant that the center of the Peace, and the place for general reunions, would be in that house, before which should be erected this great May-tree, so lofty that it could be seen from every direction, and all the Nations, even those most distant, could come to it.

The purpose of the nineteenth present was to fix the Sun high in the Heavens above this May-tree,—so as to shine directly down upon it, and admit of no shadow,—in order that all councils held and treaties concluded there might take place, not in the obscurity of night, but in open day, lighted by the Sun, which sees all things and [22] has only abhorrence for treasonable plots, which court darkness.

They next lighted a fire for all who should visit us in that place.

The twenty-first present strengthened Onnontio's arms,—that is, as Monsieur our Governor had hitherto cherished the Algonquins and Hurons in his bosom, with all the love of a mother holding her child in her arms, he now extended to the Iroquois also a Father's care and love. "Thou, Onnontio," they said to Monsieur the Governor, "hast sustained life in all the Nations that became thy allies and took refuge in thy arms. Clasp them more firmly, and weary not of embracing them; let them live within thy bosom, for thou art the Father of the country."

The twenty-second present assured us that the

embrasser; qu'elles vivent en ton sein, car tu es le Pere du païs.

Le vingt-deuxième present, nous affeuroit que les quatre Nations Iroquoises d'en-haut, n'estoient qu'un cœur, & n'auoient plus qu'une pensée, dans un desir sincere de la Paix.

Après cela, ils demanderent des armes contre la Nation des Chats.

[23] Enfin, le dernier des presents, fut fait par un Capitaine Huron, ancien captif des Iroquois, & maintenant Capitaine chez eux. Cét homme se leua, le Chef de l'Ambassade ayant finy. Mes freres, dit-il aux Hurons, ie n'ay point changé d'ame pour auoir changé de païs: & mon sang n'est pas deuenu Iroquois, quoy que i'habite parmy eux. Mon cœur est tout Huron, autant que ma langue. Je me tiendrois dans le silence, s'il y auoit quelque fourbe en cette Paix, dont on vous porte la parole. L'affaire est bonne, embrassez-la sans deffiance. Disant cela, il leur donne un collier, comme le seau de sa parole, pour assurance qu'ils n'estoient pas trompez.

Il eust fallu répondre à tous ces presents par d'autres reciproques, n'estoit que nous estions dans le dessein d'enuoyer en leur pays deux de nos Peres, pour entrer plus auant dans leur cœur, & pour ne rien épargner en une affaire de telle consequence. Cét heureux partage tōba sur le Pere Ioseph Chaumont, & sur le Pere Claude Dablon: le premier [24] possede la langue, le cœur & l'esprit des Sauvages. Le second est nouvellement venu de France, dans le dessein & dans les desirs de cette Mission.

Nos esprits auoient esté puissamment partagez, si nous exposerions nos Peres à cette nouvelle occasion,

four upper Iroquois Nations had but one heart and one mind in their sincere desire for Peace.

After that, they asked for weapons against the Cat Nation.

[23] Finally, the last of the presents was offered by a Huron Captain, formerly a captive of the Iroquois, and now a Captain among them. This man, rising after the Chief of the Embassy had finished, addressed the Hurons as follows: "My brothers, I have not changed my soul, despite my change of country; nor has my blood become Iroquois, although I dwell among them. My heart is all Huron, as well as my tongue. I would keep silence, were there any deceit in these negotiations for Peace. Our proposals are honest; embrace them without distrust." Thus speaking, he gave them a collar, as the seal of his pledge, and to assure them that they were not deceived.

A response in kind to all these presents would have been necessary, had we not purposed sending to their country two of our Fathers to enlist their more cordial support, and to spare no effort in promoting so important an enterprise. This blessed lot fell on Fathers Joseph Chaumont and Claude Dablon, of whom the former [24] knows the language and commands the sympathies of the Savages; while the latter has recently come from France, with heart and soul bent upon this Mission.

Our minds had been greatly divided regarding the propriety of exposing our Fathers to this new risk before the return of Father Simon le Moyne, who was still in the hands of the Agnieronnon Iroquois. For nothing would have been more in accord with the disposition of those Nations,—treacherous as they

auant le retour du Pere Simon le Moyne, qui estoit encore entre les mains des Iroquois Agnieronnons. Car comme ces Nations sont perfides, il n'y a rien de plus conforme à leur genie, qu'ayant sur nous de si grands auantages, en des personnes qu'elles sçauent bien nous estre cheres & precieuses, elles viennent fondre sur nous, sur nos Hurons & sur nos Algonquins, lors que l'on ne feroit plus dans la crainte, & que les pensées de la Paix, auroient osté à la plupart les deffiances de la guerre. Toutefois le sentiment de Monsieur nostre Gouverneur, fut qu'il falloit tout hazarder, pour tout gagner, estant à craindre que si nous perdions cette occasion, ce ne fut vne rupture de la Paix, témoignant trop nos deffiances. Son conseil se trouua dans les mesmes pensées; & nos Peres, sur lesquels deuoit [25] tomber cét heureux fort, ne doutoient point qu'il ne fallut partir, y allant des interests de la gloire de Dieu, & du salut des ames, dont les Anges nous appelloient à leur secours, & pour lesquels la charité de Iesus-christ nous doit presser.

Enfin nos Peres & ces Ambassadeurs; nous quitterent le dix-neufième de Septembre. Je ne sçauois plus fidelement exposer la fuite de leur voyage, & les fruits que Dieu en a tirés, que par le iournal que le Pere Dablon nous en a écrit.

are, and having such an advantage over us in the possession of men whom they well knew to be dear and precious to us,—than to fall upon us and our Hurons and Algonquins, when we were no longer fearing them and when thoughts of Peace had, in most minds, displaced hostile distrust. Nevertheless, Monsieur our Governor was of opinion that we must risk all for the sake of winning all, as it was to be feared that, if we allowed this opportunity to pass by, our course would cause a rupture of the Peace, as showing too evident distrust on our part. His council agreed with him; the Fathers, likewise, upon whom [25] this blessed lot had fallen, doubted not that it was their duty to depart upon this Mission, since they were undertaking it for the glory of God and for the salvation of souls whose Angels were calling us to their aid, and in whose behalf the charity of Jesus Christ must solicit our help.

Finally, on the nineteenth of September, our Fathers and these Ambassadors left us. I cannot more faithfully set forth the successive events of their journey, and the fruits which God has reaped therefrom, than by giving the journal sent us by Father Dablon.

CHAPITRE III.

VOYAGE DU PERE IOSEPH CHAUMONT, & DU PERE
CLAUDE DABLON, À ONONTAGUÉ; PAÏS DES
IROQUOIS SUPERIEURS.

LES Peuples nommés Agneronnons, s'appellent les Iroquois d'enbas, ou les Iroquois Inferieurs; & nous prenons [26] les Onontaeronons, & autres Nations, qui leurs font voisines, pour les Iroquois d'en-haut, ou les Iroquois Superieurs; pource qu'ils s'auancent dauantage en montant ver la source du grand fleue Saint Laurent, & qu'ils habitent vn païs plain de montagnes. Onontaé, ou bien, comme les autres prononcent, Onontagué, est la principale demeure des Onontaeronons, & c'est en ce lieu, où s'est fait nostre voyage.

Estant donc partis de Kebec le 19. Septembre 1655. de Montreal le 7. d'Octobre; nous montasme le faut de Saint Loüys; ce font des courrans d'eau, & des brifans, qui durent enuiron vne lieuë. Comme ce passage est affés rude, & difficile, nous ne fîmes que quatre lieuës cette premiere iournée. Le lendemain nous allasmes trouuer, à vn quart de lieuë de nostre giste, quelques-vns de nos Sauuages, qui nous auoient precedés, pour auoir le loisir, en nous attendant, de faire des Canots. Nous passasmes le reste du iour avec eux, pour les attendre.

Le 9. nous trauerfames le Lac nommé [27] de Saint Loüys, qui se rencontre au beau milieu du liët du

CHAPTER III.

JOURNEY OF FATHERS JOSEPH CHAUMONT AND
CLAUDE DABLON TO ONONTAGUÉ, A COUNTRY
OF THE UPPER IROQUOIS.

THE People named the Agneronnons are called the Iroquois of the lowlands, or the Lower Iroquois; while we speak of [26] the Onontæronons, and other Nations near these, as the Iroquois of the highlands, or the Upper Iroquois, because they are situated nearer the source of the great Saint Lawrence river and inhabit a country full of mountains. Onontæ—*or*, as others pronounce it, Onontagué—is the chief town of the Onontæronnons; and thither our course was directed.

Having, then, left Kebec on the 19th of September, 1655, and Montreal on the 7th of October, we ascended the Saint Louys rapids; these are formed by currents of water intercepted by rocks that extend for about a league. The passage being rather rough and difficult, we made only four leagues that first day. On the next, we walked a quarter of a league from our halting-place, to join some of our Savages, who had started out ahead of us, in order to have time, while waiting for us, to make some Canoes. We passed the rest of the day with them, waiting for them.

On the 9th, we crossed the Lake named [27] after Saint Louys, and situated in the very middle of the

fleuve de Saint Laurent. Ce grand fleuve forme des Lacs en quelques endroits, répandant ses eaux dans des lieux plus plats, & plus bas, puis les referrant dans son canal.

Le 10. qui étoit vn Dimanche, nous eufmes la consolation de dire la Sainte Messe: comme nos guides attendoient le reste de leurs gens, nous eufmes bientôt dressé vn Autel, & vne Chapelle viuante, puis qu'elle étoit bâtie de feuillages. Nous fîmes du vin des réfains du païs, que les Lambruches portent en affés grande abondance. Nos deuotions faites, nous nous embarquâmes, & à peine auions nous fait vne lieuë, que nous trouuâmes des chasseurs Sonontouaronnons, qui nous dirent que leur Nation deuoit enuoyer vne Ambassade aux François, sur l'Au-tomne, ce qu'ils ont executé.

Le 12. nous passons quantité de rapides à force de rames; & sur le soir, au lieu de nous repoïer, ayant bien trauaillé dans ces courans, qui s'étendent environ cinq-lieuës, il nous fallut faire le [28] guet, & nous tenir sur nos gardes: pour ce que nous apperceufmes des Agneronons, grands ennemis des Hurons, dont nostre bande étoit en partie composée.

Le 13. nous ne fîmes pas grand chemin, pour ce que nos prouisions manquant, nos chasseurs & nos pècheurs; alloient chercher leur vie & la nostre, dans les bois, & dans les riuieres.

Le 14. la pèche, ny la chasse ne nous fauorifant point, & nos viures se trouuant bien-courts, & nos dents allongées par la faim, nous fîmes curée d'une vache fauage, c'est à dire d'une espece de biche, car ces animaux ont le bois fait comme ceux des cerfs, & non comme les cornes de nos taureaux

bed of the Saint Lawrence river. This great stream forms Lakes in some places, by expanding its waters over flats and shallows, and then gathering them together again into its channel.

On the 10th, which was Sunday, we had the consolation of celebrating Holy Mass. While our guides were waiting for the rest of their number, we quickly erected an Altar and what might be called a living Chapel, since it was formed of foliage. Wine we made from the native grapes, borne in considerable abundance by the wild Vines. Our devotions finished, we embarked; we had proceeded scarcely a league, when we met some Sonontouaronnon hunters, who told us that their Nation was to send an Embassy to the French toward Autumn—which they did.

On the 12th, we ascended many rapids by dint of hard paddling; and in the evening, instead of resting after our conflict with these currents, which extend for about five leagues, we were forced to watch [28] and keep guard; for we had caught sight of some Agneronons, great enemies of the Hurons, of whom our band was partly composed.

On the 13th, we made small progress, because, our provisions failing, our hunters and fishers went to seek their living and ours in the woods and streams.

The 14th. Both fishing and hunting failing, our provisions being very short, and our appetites sharpened by hunger, we devoured a wild cow, or species of hind,—these animals having horns like the stag's, and not like those of our European bull. That poor animal had drowned, and her flesh smelled very

d'Europe; cette pauvre beste s'estoit noïée, & sa chair sentoît bien mal: mais l'appetit est vn braue Cuifinier: il ne mit dans ce mets ny fel, ny poiure, ny cloux de giroffle; & cependant il nous le fit trouuer de haut gouft. Difons pluſtoſt, que le zele & l'ardeur qu'on a de gagner ces pauvres gens à Dieu, répand vn ſucré ſi doux ſur toutes les difficultés qu'on y [29] rencontre, qu'on trouue en verité *dulcedinem in forti* la douceur dans l'amertume.

Le 15. Dieu nous fit paſſer de la diſette dans l'abondance. Il donna huit oûrs à nos chaffeurs. Auffi-toſt, nous viſmes quaſi tous nos gens deuenus bouchers, & cuifiniers. On ne voioit que chair, que greſſe, que peaux tout à l'entour de nous, quatre marmittes boüilloient inceſſamment, & quand il en fallut venir aux couſteaux & aux dents, iamais perſonne ne demanda ny pain, ny vin, ny fel, ny ſaulce. Il eſt vray que la chair d'oûrs eſt fort bonne en ces rencontres, ſans ſaupiquets. La pluie ſuruenant là deſſus obligea nos affamés à ſe refaire tout le iour, ſans douleur de perdre le beau-temps.

Le 17. l'abondance continuë, nos gens tuent trente oûrs, vn ſeul en tua dix pour ſa part. L'vne des ceremonies du feſtin, qui ſuiuit ce grand carnage, fut de boire de la greſſe de ces oûrs, apres le repas: comme on boit de l'hypocras en France: & enfuite ils ſe frotterent tous, depuis les pieds iuſques à la teſte, [30] avec cette huile; car en verité la greſſe d'oûrs fonduë paroît de l'huile.

La nuit du 18. au 19. nous euſmes le diuertiffement d'vn accident agreable. Vn de nos Sauuages s'éueille à minuit tout hors d'haleine, palpitant, criant, ſe tourmentant comme vn inſenſé. Nous

badly; but appetite is an excellent Cook, who, although he flavored this dish with neither salt, pepper, nor cloves, yet made us relish it highly. Let us say, rather, that the zeal and ardor which we feel for winning these poor people to God, imparts to all difficulties encountered a savor so sweet [29] that we find, in truth, *dulcedinem in forti*—"sweetness in bitterness."

The 15th. God made us pass from scarcity to abundance by giving our hunters eight bears. Straightway, we saw almost all our men turned butchers and cooks, while all around us was to be seen nothing but meat, fat, and skins. Four pots were boiling constantly; and, when knives and teeth were called into service, no one asked for bread or wine, salt or sauce. True, bear's flesh is very good in such circumstances without condiments. Rain coming on at this point forced our famished company to spend the whole day in recuperating, which they did without the grief of losing fine weather.

On the 17th, the plenty continued; our men killed thirty bears, one man killing ten as his share. One of the ceremonies of the feast that followed this great slaughter was the drinking of bear's fat after the meal, as one drinks hippocras in France. Then they all rubbed themselves from head to foot [30] with that oil—for, in truth, bear's fat when melted resembles oil.

During the night of the 18th and 19th, we were diverted by an amusing incident. One of our Savages awoke at midnight, all out of breath, trembling, crying out, and tossing about like a maniac. We thought at first that he had the falling sickness, so

crûmes d'abord qu'il étoit tombé du haut mal, tant il auoit de conuulsions violentes. On court à luy, on l'encourage, mais il redouble ses cris, & sa furie: ce qui iettoit déjà la crainte dans les esprits, en forte que l'on cacha les armes, de peur qu'il ne s'en faisiſt: pēdant que les vns preparent vn breuuage pour le guerir, les autres l'arrestent le mieux qu'ils peuuent; mais il s'échappe de leurs mains, & se va ietter dans la riuiera, où il se démenoit étrangement; on court apres luy, on le retire, & on luy prepare du feu. Il dit qu'il a grand froid: mais pour se chauffer, il se retire du feu, & se va placer aupres d'un arbre, on luy presente la medecine preparée; il ne la iuge pas propre à son mal. Qu'on la donne à cēt enfant (dit-il) monſtrant la peau d'un ours [31] remplie de paille. Il fallut luy obeïr, & la verser dans la gueule de cēt animal. Jusques alors tout le monde étoit dans l'apprehension, enfin apres auoir esté bien interrogé, quel étoit son mal, il dit, qu'il auoit songé qu'un certain animal, dont le propre est de se plonger dans l'eau, l'auoit eueillé, & s'étoit mis dans son estomach; que pour le combattre, il s'étoit allé ietter dans la riuiera, qu'il en vouloit estre victorieux; pour lors, toute la crainte se changea en risée. Il falloit pourtant guerir l'imagination bleffée de cēt homme: c'est pourquoy ils font tous semblant d'estre insensés comme luy, & d'auoir à combattre des animaux qui se plongent en l'eau. Là dessus ils se disposent à faire fuerie, pour l'obliger à la faire avec eux, comme il crioit, & chantoit à gorge deployée dans le petit tabernacle où ils font cette fuerie, imitant le cry de l'animal qu'il combattoit: ils se mirent aussi tous tant qu'ils étoient à crier, & à chanter selon les cris

violent were his convulsions. We ran to him and tried to soothe him; but he so redoubled his cries and his frenzy that the rest were frightened and hid the weapons, lest he might gain possession of them. While some prepared a potion for his cure, the others held him as well as they could; but he escaped from their hands and, running away, leaped into the river, where he acted most strangely. He was followed and dragged out, and a fire was made for him. He said he was very cold, yet to get warm he withdrew from the fire, and took his position near a tree. The medicine that had been prepared was offered to him, but he did not think it suited to his ailment. "Give it to that child," (said he,) pointing to a bear's skin [31] stuffed with straw. They had to obey him, and pour it down the animal's throat. Up to that time, every one had been anxious; but finally, when he had been thoroughly questioned concerning his ailment, he said that he dreamed that a certain animal, whose nature it is to plunge into water, had awakened him and jumped into his stomach; that, in order to fight the creature, he had leaped into the river; and that he was determined to vanquish it. Then all fear was changed to laughter. Still, it was necessary to cure the man's diseased imagination; they all, therefore, pretended to be mad like him, and to have to fight animals which plunge into the water. Thereupon, they prepared to take a sweat, in order to induce him to do so with them. While he was crying and singing at the top of his voice in the little tent used as a sweat-box, and imitating the cry of the animal with which he was contending, they too began, every man of them, to cry and sing in

des animaux à qui ils croyoient auoir affaire, frappant tous ce miserable à la cadence de leur chant. [32] Quelle confusion d'une vingtaine de voix contre-faisant les canards, les farcelles, & les grenouilles, & quel spectacle de voir des gens qui font des fous, pour guerir un fol. Et apres tout, ils reüssirent, car nostre homme ayant bien fué, & s'étant bien lasé, se coucha sur la natte, & dormit aussi paisiblement, qui si rien ne fust arriué. Son mal venu par un songe, s'en alla en dormant comme un songe. Qui conuerse avec les Sauvages païens, est en danger de perdre la vie par un songe.

Le 19. nous n'auançons que de 3. petites lieuës.

Le 20. nous passons le faut du Lac, apres auoir traînés nos canots par quatre ou cinq rapides pendant une demi-lieuë. La rapidité y est grande, & les bouillons fort éleués.

Le 24. nous arriuons de bon-heure au Lac Ontario. On tua sur le soir, cinq cerfs dans l'entrée du Lac. Il n'en falloit pas d'auantage pour arrester nostre équipage. Nous considérons à l'oisir la beauté de ce Lac, qui est à my chemin de Montreal, & d'Onontagué. C'est [33] neantmoins la moitié la plus difficile sans comparaïson. Il faut passer un rapide furieux, qui fait comme l'ambouchure du Lac, en fuitte on entre dans une belle plaine d'eau, semée de diuerfes Isles distantes, l'une de l'autre, d'un petit quart de lieuë. C'est chose agreable de voir les troupeaux de vaches, ou de cerfs, nager d'isles en isles. Nos chasseurs leur coupent le chemin, lors qu'ils retournent en terre ferme, & en bordent tout le riuage; les conduisant à la mort, au lieu qui leur plaist.

imitation of the animals with which they were supposed to be afflicted,—all, in time with their song, beating that wretched man. [32] What confusion!—a score of voices imitating ducks, teals, and frogs; and what a spectacle, to see people counterfeiting madness in order to cure a madman! Finally, they succeeded; for after our man had perspired well and become thoroughly tired, he lay down on his mat and slept as peacefully as if nothing had happened. His ailment, coming in a dream, disappeared like a dream in his sleep. He who deals with pagan Savages is in danger of losing his life through a dream.

On the 19th, we advanced barely 3 leagues.

On the 20th, we passed the falls of the Lake, after dragging our canoes through four or five rapids in the space of half a league. The current here is strong, and extremely turbulent.

Early on the 24th, we reached Lake Ontario, at the entrance to which five stags were killed, toward evening. Nothing further was needed to arrest our company's progress. We contemplated at leisure the beauty of this Lake, which is midway between Montreal and Onontagué. It marks, [33] however, the end of by far the more difficult half. Furious rapids must be passed, which serve as the outlet of the Lake; then one enters a beautiful sheet of water, sown with various Islands distant hardly a quarter of a league from one another. It is pleasant to see the herds of cows or deer swimming from isle to isle. Our hunters cut them off, on their return to the mainland, and lined the entire shore with them, leading them to death whithersoever they chose.

Le 25. nous auançons 8. lieuës dans l'entrée du Lac, large de trois petits quarts de lieuës.

Le 26. nous y entrons tout de bon, faifant fept à huit lieuës. Je n'ay rien veu de fi beau, ny de fi affreux. Ce ne font qu'ifles, que gros rochers grands comme des villes; tous couuerts de cedres, & de fapins. Le Lac mefme eft bordé de groffes roches efcarpées, qui font peur à voir, cachées de cedres; pour la plus part. Etant fur le foir du côté du Nord, nous paffons à celui du Sud.

[34] Le 27. nous auançons 12. bonnes lieuës par vne infinité d'Isles grandes & petites. Apres quoy, on ne découure que de l'eau de tous côtés. Le foir nous faisons rencontre d'une bande de chasseurs Sonontouaronons, qui ont paffion de nous voir: Et pour le faire plus à leur aife, ils nous inuiterent à vn feftin compofé de bled-d'inde, & de febues cuites dans la belle eau toute claire. Ce mets affaifonné d'un petit filet du veritables amour à fes delices.

Le 29. nous arriuafmes fur les 9. heures du matin à Otihatangué. On nous prefente la chaudiere de la bien-venue. Tout le monde eft l'un fur l'autre pour nous voir manger. Otihatangué eft une riuere qui fe décharge dans le Lac Ontario: elle eft étroite en fon emboucheure, mais bien large dans fon liët ordinaire. Elle eft riche en prairies, qu'elle fertilize, & qu'elle partage en quantité d'ifles hautes & baffes, toutes propres à femer du bled. La fecondité de cette riuere eft telle, qu'en tout temps, elle porte diuerfes fortes de poiffons. Au printemps, fi-toft que les neiges font [35] fonduës, elle eft pleine de poiffons dorés, les carpes les fuiuent, l'achigen vient apres; c'eft un poiffon plat, & long d'un demy pied, d'un gouft tres excellent; apres luy viennent les

On the 25th, we advanced 8 leagues up the Lake's mouth, which is barely three-quarters of a league wide.

We entered the Lake itself on the 26th, proceeding seven or eight leagues. Such a scene of awe-inspiring beauty I have never beheld,— nothing but islands and huge masses of rock, as large as cities, all covered with cedars and firs. The Lake itself is lined with high crags, fearful to behold, for the most part overgrown with cedars. Toward evening, we crossed from the North to the South side.

[34] On the 27th, we proceeded 12 good leagues through a multitude of Islands, large and small, after which we saw nothing but water on all sides. In the evening, we met a party of Sonontouaronon hunters, who were eager to see us; and, in order to do so more at their ease, they invited us to a feast of indian corn and beans, cooked in clear water, without seasoning. This dish has its charms, when flavored with a bit of genuine love.

Toward 9 o'clock on the morning of the 29th, we arrived at Otihatangué,¹ where we were offered the kettle of welcome, and all crowded about to see us eat. Otihatangué is a river emptying into Lake Ontario, narrow at its mouth but very wide, as a rule, for the rest of its course. It flows through meadows, which it fertilizes and cuts up into many islands, high and low, all suitable for raising grain. Such is the richness of this stream that it yields at all seasons various kinds of fish. In the spring, as soon as the snows [35] melt, it is full of gold-colored fish; next come carp, and finally the *achigen*.² The latter is a flat fish, half a foot long, and of very fine flavor. Then comes the brill; and, at the end of May, when

barbuës: Et à la fin de May, quand les fraïses font meures on y tuë l'esturgeon à coups de hache. Tout le reste de l'année iufques en hyuer, le faumon fournit dequoy viure au Bourg d'Onontaté. Nous couchafmes hier fur les riuës d'un Lac, où fendant la glace fur la fin de l'hyuer, on pefche ou pluftoft on puife du poiffon à feaux. C'eft icy le premier gifte que nous ayons fait dans le païs des Onontaeronnons. Nous y auons esté receus avec de grands témoignages d'amitié. Vne vingtaine de Hurons, qui étoient icy à la pefche, firent paroître le contentement qu'ils auoient de voir le Pere Chaumonot. Les vns fe iettent à fon col, les autres l'inuitent au feftin, d'autres luy enuoyent des prefens. Il faut, dit l'un d'eux, que la Priere fe faffe en public, la cabane eft trop petite, & ce n'eft pas chofe dont il fe faille cacher. En effet les infidelles, qui étoient prefens, [36] ne s'en formaliferēt pas. Le Pere entend les Confessions, inftruit ces pauvres gens, qui n'auoient pas ouï parler de Dieu, depuis leur captiuité, les Hurons du Village de Contareia, qui n'auoient iamais esté inftruits; pour ce qu'ils auoient de grandes auerfions de la Foy, ont déjà commencé à fe rendre, preftant l'oreille avec attention aux difcours du Pere. Tant il eft vray que *afflictio dat intellectum*.

Le Pere rencontra icy, Otohenha, l'hoſte du feu Pere Garnier, & du Pere Garreau, dans la nation du Petun. Il fut fi faifi de ioye à la veuë du Pere, qu'il ne peut parler d'abord, & fut obligé de differer à un autre temps, à luy raconter toutes ſes auantures; qui font, que comme il eſtoit en chemin, luy, toute ſa famille, & la fille du bon René nommée Ondoafkoua, menant un canot chargé de pelteries, & portant des prefens de la part de deux Capitaines de ſon païs,

strawberries are ripe, sturgeon are killed with hatchets. All the rest of the year until winter, the salmon furnishes food to the Village of Onontaé. We made our bed last night on the shore of a Lake where the natives, toward the end of winter, break the ice and catch fish,—or, rather, draw them up by the bucketful. This was our first lodging in the country of the Onontaeronnons, who received us with profuse demonstrations of friendship. A score of Hurons, who were here fishing, showed their joy at seeing Father Chaumonot, some throwing themselves upon his neck, others inviting him to a feast, and still others sending him presents. “Public Prayers must be held,” said one of them; “the cabin is too small, and it is not a thing to be kept secret.” And, indeed, the infidels present [36] took no offense. The Father hears Confessions, and instructs these poor people, who have not heard God’s name since their capture. The Hurons of the Village of Contareia, who, because of their strong aversion to the Faith, never allowed themselves to be instructed, are already beginning to yield, lending an attentive ear to the Father’s words. So true is it that *afflictio dat intellectum*.

The Father met here Otohenha, the host of the late Father Garnier and of Father Garreau, when they visited the Tobacco nation. He was so overjoyed at seeing the Father that at first he could not speak, and was obliged to defer until another time the narration of his adventures, which were as follows: When, with all his family and Ondoaskoua, daughter of the good René, he was on a journey,—conveying a canoe laden with skins, and bearing presents from two Captains of his country, who asked

qui demandoient place pour demeurer à Kebec, il fut malheureusement rencontré par les Onontaheronons, toute sa famille fut prise, & dispersée en [37] diuerses cabanes, dont vne femme, ayant esté aduertie sous-main, que les parens de celuy, pour qui elle auoit esté donnée, vouloiēt la brusler: s'enfuit dans les bois avec son enfant, apres que René l'eust Baptisé.

Ce n'est pas chose moins funeste, ce qu'il racompta de la mort, de cette fameuse Marthe Gohatio, sa fainteté est assez connuë. Dieu a voulu l'éprouuer bien rudement. Il dit donc que l'an passé, estant allé en guerre contre la nation du Chat, avec les Onontaheronons, & pris, & faccagé vne Bourgade: il trouua parmy les morts le bon René Sondiouanen, & sa fille parmy les captifs, avec cette Marthe, dont nous parlons. Ce fut à s'entr'encourager, à garder à Dieu leur promesse, & à mourir dans la profession de la Foy. La pauvre Marthe, qui ne pouuoit pas si bien fuiure le victorieux, à cause d'un genouil enflé, & d'un petit enfant, qu'elle auoit bien de la peine à porter, fut cruellement bruslée en chemin. Deux de ses enfans, se font bien échappés de la main des Onontaheronons: mais on n'en a eu [38] aucune nouuelle. C'est vne pitié d'entendre ces pauvres gens touchant leur seruitude; plusieurs d'entre eux ont esté tués, par ceux mesme, qui leur auoient donné la vie. Il ne faut qu'une petite d'esobeïffance, ou vne maladie, pour leur faire décharger un coup de hache sur la teste

Le 30. nous quittâmes l'eau, pour nous disposer à aller par terre à Onontagué. L'apres-midy parurent 60. Guerriers Oneoutchoueronons qui s'en alloient au de là du fait contre les Peuples, qu'on appelle les Neds percés, Atondatochan les conduisoit, c'est celuy qui fut à Montreal en la seconde Ambassade, qui

for a dwelling-place at Kebec,—he unluckily met with the Onontaheronons. His entire family was captured, and scattered in [37] different cabins. A woman of their number, being secretly warned that the relatives of him for whom she had been given intended to burn her, fled into the woods with her child, after René had Baptized it.

No less sad was his account of the death of that famous Marthe Gohatio, whose piety is so well known. It was God's will to try her very severely. Having gone to war last year, our narrator said, against the Cat nation, in company with the Onontaheronons, upon taking and sacking a Village, he found the good René Sondiouanen among the dead, and his daughter among the prisoners, together with this Marthe of whom we are speaking. It was an occasion for mutual encouragement to keep their promise to God and to die in the profession of the Faith. Poor Marthe, who, because of a swollen knee, and a little child, whom she had much difficulty in carrying, was hardly able to keep pace with the victors, was cruelly burnt on the way. Two of her children escaped, indeed, from the Onontaheronons; but they have never been [38] heard of. It is pitiful to hear these poor people tell about their servitude. Many were killed, even by those who had given them their lives,—only a slight disobedience or an illness being necessary to provoke a hatchet-stroke on the head.

On the 30th, we left the water, and prepared for our trip overland to Onontagué. In the afternoon, there appeared 60 Oneouchoueronon Warriors, on their way to fight the so-called Neds percés,³ beyond the rapids. They were led by Atondatochan, the

[*sc.* qu'y] enuoia le bourg d'Oneout. C'est vn homme bien fait, & éloquent. Il nous pria de refter icy encor vn iour afin d'apprendre ce qui nous amenoit.

Le 31. ces Guerriers s'affemblent tous. Et apres les ceremonies ordinaires en tel rencontre, le Pere Chaumonot s'adreffant à Atondatochan; luy dit en premier lieu, qu'il se rejoüiffoit & remercioit Dieu, de voir ce grand homme, dont la voix auoit retenti fi haut à Montreal, [39] qu'elle s'y faisoit encor entêdre tant elle estoit fort. En second lieu, que le fujet qui l'amenoit en ce païs là, c'étoit pour faire executer sa parolle donnée, pour ne parler plus qu'un mefme langage, n'auoir plus qu'un mefme Soleil, & vn mefme cœur: estre freres déformais. A ces deux articles, se firent les acclamations ordinaires, & tous firent paroître par leur contenance, la ioye qu'il auoient de ce difcours; & par ce que le bruit auoit courru icy, qu'on auoit conclud la paix entre les François & les Annieronons, fans y comprendre les Algonquins & les Hurons, le Pere adiouta en troifième lieu qu'il venoit pour faire & conclure vne bonne paix vniuerfelle. Et en quatrième lieu il fit vn prefêt de 1500. grains de porcelaine, pour les inuiter à bien traiter les deux François, qui estoient parmy ceux qu'ils alloient combattre; & qu'au refte, il prioit celuy qui a tout fait, d'auoir foin de fon entreprife. Nous auions refolu de luy faire vn present confiderable, pour arrefter fes foldats; mais nous aprifmes fous main, qu'affeurément nous euſſions [40] esté refusez: pource qu'ils étoient viuement piqués de la mort de quelques-vns des leurs, qu'ils vouloient vanger, à quelque prix que ce fust. Apres que le Pere eut parlé, l'efpace d'une demy-heure: le Chef commença la chanfon de réponce, & tous

same who came to Montreal in the second Embassy sent by the village of Oneout. He is a man of fine appearance, and an eloquent speaker. He begged us to stay here one day longer, that he might learn our errand.

These Warriors having all assembled on the 31st, Father Chaumonot, after the ceremonies customary on such occasions, addressed Atondatochan; he said, first, that he congratulated himself and thanked God at seeing that great man, whose voice had rung out so loud at Montreal [39] that it was still to be heard there, so great was its strength. In the second place, he said that he was led to visit that country in order to secure the fulfillment of his promise, to speak from that time but the same language, to have but one Sun, and one heart,—in short, to be thenceforth brothers. These two clauses were received with the customary applause, and the faces of all showed how much they enjoyed this speech. In the third place, as the report had spread hither that peace had been concluded between the French and Annieronons without including the Algonquins and Hurons, the Father added that he had come to negotiate a genuine peace between all parties. And, in the fourth place, he presented 1500 porcelain beads, in order to solicit kind treatment for the two Frenchmen who were among those whom they were going to fight. He also prayed the maker of all things to watch over Atondatochan's expedition. We had determined to make him a considerable present to induce him to stop his soldiers; but learned privately that we would certainly have [40] been refused, because of their keen resentment at the loss of some of their number, which they were bent on

s'accordans merueilleusement bien, se mirent à chanter d'une façon semblable en quelque façon à nostre plainchant. La premiere chançon disoit, qu'il emploiroit tout le reste du iour, pour remercier le Pere, d'une si bonne parolle qu'il leur auoit portée. La seconde fut, pour le congratuler de son voyage, & de son arriuée. On chanta la troisiéme fois pour allumer vn feu au Pere, afin qu'il en prist possession. Le quatrième chant nous faisoit tous parens, & tous freres. Le cinquiéme iettoit la hache dans le fond des abismes: pour faire regner la paix dans toutes ces contrées. La sixième chançon étoit, pour rendre le François maître de la riuere de Ontiahantagué. C'est icy où ce Capitaine inuita les saumons, les barbuës, & les autres poissons à se ietter dans nos rets, & à ne remplir cette riuere, [41] que pour nostre seruice. Il leur disoit qu'ils feroient bien-heureux, de finir si honorablement leur vie. Il nomma tous les poissons de cette riuere iusques aux plus petits, les apostrophât tous avec son trait d'esprit. Il adiouta mille autres choses, qui firent rire tous les assistans. La septième chançon nous fut encor plus agreable. C'estoit pour ouurir leurs cœurs, & nous faire lire le contentement de nostre arriuée, & à la fin de leurs chançons ils nous firent vn present de deux milles grains de porcelaine. Là-dessus le Pere éleuant sa voix luy dit, que la bonté de ses parolles alloit toujours croissant, que iusques à present elle auoit retenti par tous les confins du Lac d'Ontario; mais que d'orénauant, elle alloit voler au delà du plus grand de tous les Lacs, & qu'elle s'entendrait comme vn tonnerre par toute la F[r]ance. Cela plut extremement à ce Capitaine, & à tous ses gens. Qui

revenging at any cost. After the Father had spoken for half an hour, the Chief began the song of response; and all commenced to sing, in wondrous harmony, in a manner somewhat resembling our plain-chant. The first song said that it would take all the rest of the day to thank the Father for so good a speech as he had made them. The second was to congratulate him upon his journey and his arrival. They sang a third time to light him a fire, that he might take possession of it. The fourth song made us all relatives and brothers; the fifth hurled the hatchet into the deepest abyss, in order that peace might reign in all these countries; and the sixth was designed to make the French masters of the river Ontiahantagué. At this point the Captain invited the salmon, brill, and other fish, to leap into our nets, and to fill that river [41] for our service only. He told them they should consider themselves fortunate to end their lives so honorably; named all the fishes of that river, down to the smallest, making a humorous address to each kind; and added a thousand things besides, which excited laughter in all those present. The seventh song pleased us still more, its purpose being to open their hearts, and let us read their joy at our coming. At the close of their songs, they made us a present of two thousand porcelain beads. Then the Father raised his voice, and told the Chief that his fine powers of speech would ever increase in volume; that, hitherto, they had resounded through all the confines of Lake Ontario, but, in future, they would speed across the greatest of all Lakes, and be heard as thunder throughout France. At this the Captain and all his followers were extremely pleased. They then

en fuitte nous inuiterent au festin, qui acheua la feste.

Le 1. iour de Nouembre nous partons par terre pour Onontagué: nous rencontraſmes vne bonne Huronne nommée [42] Thereſe Oïonhaton. Cette pauvre femme ayant appris l'arriuée du Pere vint de trois lieuës, où elle demeuroit pour l'attendre au paſſage. Sa ioye fut grande, de ce qu'elle voyoit encor vne fois deuant que de mourir, les Robbes noires. Le Pere luy demanda ſi le petit enfant qu'elle tenoit entre ſes bras étoit Baptizé, & par qui? elle répond qu'elle meſme l'a Baptizé, par ces parolles, Ieſus aye pitié de mon enfant; ie te Baptize mon enfant, afin que tu ſois bien-heureux au Ciel. Le Pere l'inſtruit là deſſus, la Confeſſe & la conſole. Nous paſſons la nuit ſur le bord d'un ruiſſeau apres auoir fait cinq bonnes lieuës. Nous en delogeons dès la pointe du iour le 2. de Nouembre. Et apres auoir fait ſix à 7. lieuës, nous logeons à la même enſeigne, où nous auons touſiours logé, ſçauoir eſt à la belle Etoile. Le 3. nous la quittons deuant le Soleil. Le Pere fait rencontre en chemin de la ſœur de cette Thereſe dont nous venons de parler, qui luy raconta ſes infortunes les larmes aux yeux. L'auois, diſoit-elle, deux enfans dans ma captiuité, mais hélas! ils ont eſté maſſacrés, [43] par ceux, à qui ils auoient eſté donnés. Et ie ſuis tous les iours dans l'apprehenſion d'un ſemblable malheur. L'ay à toute heure la mort deuant les yeux. Il fallut la conſoler, & puis la Confeſſer, & la quitter promptement pour fuiure nos guides, qui nous conduiſoient ce iour là à Tethiroguen; c'eſt vne riuiera, qui fort du Lac appellé Goienho. Oneïout, Bourgade de l'une des

invited us to the feast which concluded the ceremonies.

We started overland for Onontagué on the 1st of November, meeting on the way a good Huron woman named [42] Therese Oionhaton. This poor woman, upon learning of the Father's arrival, came from her home, three leagues distant, to wait for him as he passed. Her joy was great at seeing the black Gowns once more before her death. The Father asked her whether the little child whom she held in her arms were Baptized, and by whom. She replied that she herself had Baptized it, with these words: "Jesus, take pity on my child. I Baptize thee, my little one, that thou mayst be blessed in Heaven." Thereupon the Father instructed her, Confessed her, and comforted her. At the end of five good leagues, we passed the night by the side of a brook, and broke camp at dawn on the 2nd of November. After making six or 7 leagues, we lodged at our invariable hostelry, namely, the beautiful Star, leaving it on the 3rd, before Sunrise. On the way, the Father met the sister of that Therese of whom we have just spoken; with tears in her eyes she told him her misfortunes. "I had two children in my captivity," said she; "but alas! they were slaughtered [43] by those to whom they had been given; and I am in daily fear of a like fate, having death ever before my eyes." We had to console and Confess her, leaving her very soon in order to follow our guides, who were leading us that day to Tethiroguen, a river which has its source in the Lake called Goienho. Oneiout, a Village of one of the Upper Iroquois Nations, is at the head of this Lake, which, narrowing, becomes the river Tethiroguen, and, further down, forms a water-

Nations des Iroquois Superieurs, est au deffus de ce Lac, qui se retreffifant fait la riuere Tethiroguen, & en fuitte vn faut ou vne cascade d'une pique de haut appelée Ahaoueté. Auffi-toft que nous fûmes arriués à cette riuere, les plus remarquables d'entre vn bon nombre de pefcheurs, que nous y recontrafmes, nous vindrent faire compliment, & puis nous conduifirent dans les plus belles cabanes. Le 4. Nouembre nous fîmes enuiron fix lieuës toufiours à pied, & embarrasés de nostre petit bagage nous paffames la nuit dans vne campagne à 4. lieuës d'Onontagué.

fall or cascade, a pike's length in height, called Ahaoueté.⁴ As soon as we had reached this stream, the more notable men among a large number whom we found fishing there came to salute us, and then led us to the most comfortable cabins. On the 4th of November, we covered about six leagues, still on foot and encumbered with our small baggage. We passed the night in a field, 4 leagues from Onontagué.

[44] CHAPITRE IV.

ARRIUÉE DES PERES À ONONTAGUÉ.

LE 5. iour de Nouembre de l'an 1655. comme nous continuions nostre chemin, vn Capitaine d'importance appelé Gonaterezon, fit vne bonne lieuë pour venir au deuant de nous. Il nous fait faire alte, nous complimente agreablement sur nostre arriuée. Se met à la teste de nostre Escouade, & nous mene graument iufques à vn quart de lieuë d'Onontagué, où les Anciens du païs nous attendoient. Aiant pris place aupres d'eux, ils nous presenterent les meilleurs mets qu'ils eussent, sur tout des Citroüilles cuites sous la braïse. Pendant que nous mangeons, vn Ancien Capitaine nommé Okonchiarenren, se leue, fait faire silence, & nous harangue, vn grand quart-d'heure, disant entre autres choses, que nous estions les tres-bien venus, fort fouhaités, & attendus depuis long-temps, que puisque [45] la ieunesse, qui ne respire que la guerre, auoit elle mesme demãdé, & procuré la paix, c'estoit à eux, qui étoient les Anciens, à ne manier plus les armes, à la ratifier, & à l'embrasser de tout leur cœur, comme ils faisoient. Qu'il n'y auoit que l'Agnieronnon, qui vouloit obscurcir le Soleil, que nous rendions si beau par nostre approche, & qui faisoit naistre des nuages en l'air, à même temps que nous les dissipions; mais que tous les efforts de cét enuieux, tomberoient par terre, & qu'enfin ils nous possederoient; qu'à la

[44] CHAPTER IV.

THE FATHERS ARRIVE AT ONONTAGUÉ.

ON the 5th of November, 1655, as we were continuing our journey, a Captain of note, named Gonaterezon, came a good league to meet us. He made us halt, pleasantly congratulated us upon our arrival, put himself at the head of our Company, and gravely led us to a spot a quarter of a league from Onontagué, where the Elders of the country awaited us. When we had seated ourselves beside them, they offered us the best dishes they had, especially some Squashes cooked in the embers. While we were eating, one of the Elders, a Captain named Okonchiarennen, arose, imposed silence, and harangued us a good quarter of an hour. He said, among other things, that we were very welcome; our coming had been earnestly desired and long awaited; and, since [45] the young men, who breathed only war, had themselves asked for and procured peace, it was for them, the Elders, to lay aside their arms and to ratify and embrace it in all sincerity, as they did. He added that only the Agnieronnon was bent on darkening the Sun, which we made so bright by our approach; and he alone generated clouds in the air, at the very time when we dissipated them; but all the efforts of that envious one would fail, and they would finally have us in their midst. Courage, then; we were to take possession of our domains, and enter our new home with all assurance. After

bonne-heure donc nous prissions possession de nos terres, & que nous entraissions chez nous, avec toute assurance. Apres auoir étendu ce discours, & parlé d'une façon, qui sembloit étudiée, le Pere repliqua, que sa parole nous étoit un breuvage bien agreable, qui nous ostoit toute la fatigue du chemin; qu'il venoit de la part d'Onnontio pour satisfaire à leurs poursuites, & qu'il ne doutoit point qu'ils ne dussent estre contents, quand ils apprendroient sa commission. Tout le Peuple écoutoit avec attention, & [46] avec admiration, raui d'entendre un François si bien parler leur langue. Ensuite nostre Introduceur se leue, donne le signal, & nous conduit au trauers d'un grand peuple, dont les uns étoient rangés en haye, pour nous voir passer au milieu d'eux, les autres couroient apres nous, les autres nous presentoient des fruits, iusqu'à ce que nous arriuaissions au Bourg, dont les rues étoient bien nettoyyées, & les toits des cabannes chargez d'enfants. Enfin nous entrons dans une grande cabanne, qui nous étoit preparée, & avec nous, tout ce qu'elle pouuoit contenir de monde.

Apres nous estre un peu reposés, on nous appelle pour un festin d'ours, nous nous excusâmes à cause du vendredy. Ce qui n'empescha pas, que nous ne fussions traités, tout le reste du iour, en diuers endroits, en castors, & en poissons.

Le soir bien tard, les Anciens tiennent Conseil dans nostre cabanne; un d'eux, nous ayant fait ciuilité de la part de toute la nation, nous fit deux presents; un de 500. grains de porcelaine, pour [47] nous effuier les yeux, qui étoient trempés, des larmes répandues pour les meurtres arriués chez nous cette année, & comme la douleur fait perdre la voix, ayant

the speaker had dilated upon this theme, and spoken in what seemed a rather affected manner, the Father made answer, that his speech was a very agreeable draught to us, and took away all the fatigue of our journey; that he came on Onnontio's behalf, to satisfy their demands; and that he doubted not that they would be content when they learned his errand. All the People listened with attention and [46] admiration, delighted to hear a Frenchman speak their language so well. Then he who had Introduced us arose, gave the signal, and led us through a great crowd of people,—some of whom were drawn up in rows to see us pass through their midst, while others ran after us, and still others offered us fruit, until we came to the Village, the streets of which were carefully cleaned and the cabin-roofs crowded with children. At length, a large cabin which had been prepared for us received us, and also all the people it could hold.

After resting a little, we were invited to a feast of bear's meat, but excused ourselves on the plea that it was Friday. This, however, did not prevent us from being treated, in different places, all the rest of the day, to beaver and fish.

Very late in the evening, the Elders held a Council in our cabin, where one of them, after greeting us on behalf of all the nation, made us two presents. One of these was 500 porcelain beads, to [47] wipe our eyes, wet with tears shed over the murders committed in our country that year; and, as grief causes loss of voice, having, he said, clearly perceived our weakness of utterance upon our arrival, he added a second present of 500 beads, to strengthen our lungs, to remove the phlegm from our throats, and to make

bien reconnu, disoit-il, à nostre arriuée qu'elle étoit foible, il adiouta vn second present de 500. grains, pour fortifier nostre estomach, & netoyer les flegmes de nostre gorge, afin de nous rendre la voix bien claire, bien libre & bien forte. Le Pere les remercia de leur bonne volonté, & leur dit, qu'Onnôtio & Achiendasé, ce sont les noms de Monsieur le Gouverneur, & du Pere Superieur de nos Missions, auoient les yeux tournés du costé d'Onontagué pour voir de Kebec l'état où nous estions, & qu'il leur faisoit vn present de 2000. grains, pour leur faire ouurir la porte de la cabanne où ils nous auoient logés, afin que tous les François pussent voir le bon traitement que nous y receuions; les belles nattes sur lesquelles nous étions; & le bon vifage qu'ils nous faisoient. Ils furent ravis de ce compliment.

Le l'endemain 6. de Novembre, on nous inuite dès le point du iour pour aller [48] à diuers festins, qui durerent tout le matin. Ce qui n'empescha pas le Pere, d'aller voir des malades, qui promirent de se faire instruire, s'ils retournoient en fanté.

Le 7. Iour de Dimanche, se tint vn Conseil secret de 15. Capitaines, où il fut appelé apres auoir fait prier Dieu, à vne 20. de personnes qui se presenterent. On dit donc au Pere, dans cette assemblée. 1. que Agochiendagueté, qui est comme le Roy du païs; & Onnontio, auoient la voix également forte & constante, & que rien ne pourroit rompre vn si beau lien, qui les tenoit si étroitement vnis par ensemble. 2. qu'ils donneroient de leur plus leste ieunesse pour remener les Ambassadeurs Hurons, qui étoient venus traiter de Paix avec nous. En troisiéme lieu ils prierent, qu'on fit sçauoir à Onnontio, que quoy que

our voices clear, free, and strong. The Father thanked them for their good will, saying that Onnontio and Achiendasé—the names of Monsieur the Governor and of the Father Superior of our Missions, respectively—had their eyes turned toward Onontagué, in order to see our condition from Kebec. He then presented to them 2000 beads, that they might open the door of the cabin where they had lodged us, in order that all the French might see the kind treatment we received, the beautiful mats upon which we reposed, and the pleasant faces greeting us. They were delighted with this compliment.

On the following day, November 6th, we were invited at dawn to [48] various feasts, which lasted all the morning; but this did not prevent the Father from visiting some sick persons, who promised to receive instruction if they recovered.

On the 7th, Sunday, a secret Council of 15 Captains was held, to which he was called, after he had directed the prayers of 20 persons who presented themselves to him. In this assembly, they said to the Father: 1. That Agochiendagueté—who is, as it were, the King of this country—and Onnontio had voices of equal power and firmness, and that nothing could sever so suitable a tie, which held them in such close union. 2. They would give some of their most active young men to conduct home the Huron Ambassadors who had come with us to treat of Peace. Thirdly, they begged that Onnontio might be informed that, even if some one of their own people should be ill-treated or even killed by the Annieron-nons, yet that would not hinder the alliance; and they desired the same assurance on Onnontio's part, in case any ill befell [49] the French from the same

quelqu'un de leur gens receut quelque mauvais traitement, ou mesme fut tué par les Annieronnons, cela n'empescheroit pas pourtant l'alliance, qu'ils desiroient, qu'il en feroit de mesme du costé d'Onnontio, s'il arriuoit du malheur à [49] quelques François du mesme costé. En quatrième lieu, ayant appris que la chose la plus agreable qu'ils pouuoient faire à Onnontio, estoit de luy faire sçauoir dès cet Automne, qu'ils auoient erigé vne Chapelle pour les Croyants, que pour luy complaire, ils y pouruiroient au plustost. A cet Article, le Pere ayant pris la parole leur dit, qu'ils auoient trouué le secret d'enleuer le cœur de Monsieur le Gouverneur, & de le gagner tout à fait. Tous firent vn cry d'approbation, par lequel finit le Conseil.

Sur le soir, parlant familièrement au Pere, ils le prierent de les entretenir vn peu de la France. Le Pere trouuant vne si belle occasion de cōmencer son coup, leur represente, comme la France auoit autresfois esté dans le mesme abus, dans lequel ils sont: mais que Dieu nous auoit ouuert les yeux, par le moyen de son Fils; surquoy expliquant le grand mystere de l'Incarnation, refuta toutes les calomnies, qui auoient couru dans leur païs contre la Foy. Il fit cela si bien, & si agreablement, que pendant l'espace d'une bonne heure & demie qu'il parla, [50] ils ne firēt paroître aucun signe d'ennuy: l'issuë du conseil fut vn festin, & vne excuse de ce que les traitements d'Onontagué, n'estoient pas si bons, que ceux qu'on fait à Kebec à leurs Ambassadeurs. La journée se termina par vn grand concours, tant de ceux qui venoient pour prier Dieu, que des autres que la curiosité attiroit.

quarter. In the fourth place, as they had learned that the most acceptable thing they could do, in Onnontio's eyes, would be to inform him that Autumn that they had erected a Chapel for the Believers, they said that, to please him, they would take steps to that end at the earliest moment. In reply to this Clause, the Father took the word, and told them that they had discovered how to win the heart and the entire good will of Monsieur the Governor. All gave a shout of approval, with which the Council ended.

Toward evening, conversing familiarly with the Father, they asked him to tell them a little about France; and he, embracing an opportunity so favorable to his designs, showed them that France had formerly been subject to the same errors as themselves, but that God had opened our eyes through the mediation of his Son. Then, in explaining the great mystery of the Incarnation, he refuted all the calumnies current in their country against the Faith. So skillfully and agreeably was this done that, though he spoke for a good hour and a half, [50] they showed no sign of weariness. The council was followed by a feast, and an apology for the inferiority of Onontagué's entertainment compared with that given to their Ambassadors at Kebec. The day closed with a large gathering of people who came, some to pray to God, and others to satisfy their curiosity.

CHAPITRE V.

LES PERES TRAITENT AVEC CES PEUPLES.

TOUT le premier iour se passe, partie en festins, partie à traiter de la paix pour les Algonquins: & comme cette affaire estoit la plus épineuse, elle demandoit de plus grandes deliberations. C'est pourquoy le Pere fit aduertir les Anciens qu'il auoit quelque chose à leur communiquer en particulier. Estans assemblez il leur dit 1. Que l'affaire des Hurons estant toute conclué, il n'en parloit point dauantage, mais qu'il affeuroit, que les Algonquins viendroient en [51] Ambassade le Printemps prochain, s'ils voyoient les esprits disposez à la paix. 2. Que quand les Hurons auroient estably leur Bourgade près de nous, les Algonquins estoient pour nous y venir aussi voir. En troisième lieu, Que pour auoir vne entiere asseurance du desir qu'auoient les Onnon-taeronnons de faire la paix, les Algonquins esperoient reuoir quelques-vns de leurs neveux captifs, puis qu'eux-mesmes auoiēt si liberalement relasché leurs prisonniers à la requeste du Gouverneur de Montreal, & les auoient renuoyez avec des presens, à quoy neantmoins on n'auoit pas satisfait. En quatrième lieu, Qu'ils deuoient cesser de leuer la hache contre la Nation des Nez percez, s'ils vouloient que la paix fust vniuer[selle]. La response fut; qu'on deliberoit sur ces quatre Articles.

Le soir du mesme iour, vne trentaine d'Anciens

CHAPTER V.

THE FATHERS TREAT WITH THESE PEOPLES.

ALL the first day was spent, partly in feasting, partly in negotiating peace for the Algonquins; and, as this was the most difficult matter, it demanded the most serious deliberation. For that reason, the Father notified the Elders that he had a private communication to make to them. When they were assembled, he addressed them to the following effect: 1. The Huron question being closed, he said no more about it; but he assured them that the Algonquins would send an [51] Embassy the next Spring, if they saw their minds inclined to peace. 2. When the Hurons should have planted their Villages near us, the Algonquins also would wish to visit us. In the third place, in order to be fully assured of the Onnontaeronnons' desire for peace, the Algonquins hoped to see some of their captive nephews returned, since they themselves had so freely released their prisoners, at the request of the Governor of Montreal, and had sent them back with presents,—to which, however, no response had been made. In the fourth place, if they wished the peace to be general, they must cease to raise the hatchet against the Nation of the Nez percez. The answer was, that they would deliberate on these four Points.

On the evening of the same day, some thirty Elders, who had gathered in our cabin, invited the

s'estans affemblez chez nous, inuiterent le Pere, comme pour le diuertir, à leur raconter quelque belle chose. Le Pere les entretint pendant vne grosse heure, sur la Conuerſion de [52] S. Paul, dont ils furent ſi ravis, qu'ils le prierent de continuer, & ſur tout de leur dire quelque chose du commencement du monde. Il le fit, & preſcha en outre, ſur les principaux myſteres de noſtre Religion, avec tel ſucces, qu'à la fin vn d'eux ſe mit à prier publiquement celui qui a tout fait, & deux autres demanderent, ce qu'il falloit faire pour eſtre du nombre des croyans.

Le 9. le Pere confeſſant vn Sauuage dans vne cabanne, aperceut vis à vis de luy, vn enfant de quatre ans bien malade, il le voit, luy fait prendre quelques remedes, & le baptiſe, cueillant ce premier fruit que Dieu luy mit entre les mains. L'apres-midy deux Deputez arriuerēt de la part des Iroquois du Bourg d'Oneïout, pour auoir liberté d'aſſiſter au Conſeil. Ils firent le ſoir grande aſſemblée chez nous, & apres vn long diſcours, vn d'eux s'adreſſant au Pere, luy fit preſent d'un collier de mil grains, pour nous faire part, de la ioye qu'ils auoient, de noſtre arriuée. La reſponſe fut, que puis qu'Onnon-tio & Agochiendagueſé n'eſtoient plus qu'un, il falloit [53] que les Onneioutchoueronons fuſſent enfans du premier, comme ils l'eſtoient du ſecond. On fit dont vn preſent pour les adopter; ce qui leur agreea plus qu'on ne peut dire.

L'onzième, pendant que le Pere trauailloit, à releuer les anciens fondemens de l'Egliſe Huronne, on fut viſiter la Fontaine ſallée, qui n'eſt qu'à quatre lieuës d'icy, proche du Lac appellé Gannentaa; lieu

Father, as if by way of diverting him, to tell them something entertaining. For a full hour the Father talked to them on [52] St. Paul's Conversion, with which they were so delighted that they begged him to continue,—and, above all, to tell them something about the beginning of the world. He did so; and he also preached on the chief mysteries of our Religion, with such success that, at the close, one of the company began to pray in public to the maker of all things; while two others asked what they must do to become believers.

On the 9th, while the Father was confessing a Savage in a cabin, he perceived opposite him a child of four years, who was, as he saw, very ill. He administered some remedies and baptized it, thus gathering the first-fruit which God put into his hands. In the afternoon, there came two Deputies from the Iroquois of the Village of Oneiout, asking leave to be present at the Council. In the evening, a large assembly was held in our cabin; and, after a long speech, one of the company, addressing the Father, presented to him a collar of a thousand beads, in order to make us share their joy at our coming. The answer was that, as Onnontio and Agochiendaguesé were now one, [53] the Onneioutchoueronons must be children of the former as well as of the latter. A present was made for their adoption, which pleased them beyond measure.

On the eleventh, while the Father was laboring to restore the ancient foundations of the Huron Church, the others visited the salt Spring, four leagues distant and near the Lake called Gannentaa. This is the site chosen for the French settlement, on account of its central position among the four Iroquois

choisi pour l'habitation Françoisse, parce qu'il est le centre des quatre Nations Iroquoises, que l'on peut de là visiter en canot sur des Rivières, & sur des Lacs qui en font le commerce libre, & fort facile. La pêche, & la chasse, rendent cet endroit considérable: car outre le poisson, qui s'y prend en divers temps de l'année, l'anguille y est si abondante l'Esté, que tel en prend au harpon, jusques à mille en une nuit; & pour le gibier, qui n'y manque pas l'Hiver, les tourtes de tout le País s'y ramassent sur le Printemps en si grand nombre, qu'on les prend avec des rets. La fontaine dont on fait de tres-bon sel, coupe une belle Prairie, [54] environnée de bois de haute futaie. A 80. ou 100. pas de cette source salée, il s'en voit une autre d'eau douce; & ces deux contraires, prennent naissance du sein d'une même colline.

Le 12. fut amené un captif pris sur la Nation de Chat, qui va être l'objet de la rage de ces peuples, qui ne se donnent plus de quartier l'un à l'autre; c'est un ieune enfant de neuf à dix ans, qui doit être brûlé dans peu; & c'est ce qui fit prendre résolution au Pere, de tâcher à tirer des feux d'enfer, l'ame de celui, dont il ne pouvoit pas sauver le corps: mais comme la haine de ces barbares va jusqu'à tel excès, qu'ils ne veulent pas même que leurs ennemis soient heureux en l'autre monde, il fallut verser d'adresse pour instruire & baptiser en cachette ce pauvre malheureux. Le Pere l'ayant donc vu, & luy ayant parlé, fit semblant d'avoir soif, on luy donna de l'eau. Il en boit, & en fait tout exprès couler quelques gouttes dans son mouchoir; il n'en falloit qu'une pour luy ouvrir la porte du Ciel. Il le baptisa devant que d'être brûlé. Il ne [55] fut que deux

Nations,—being accessible to them by canoe, over Rivers and Lakes which make communication free and very easy. Hunting and fishing render this position an important one; for, besides the fish caught there at different seasons, eels are so abundant in the Summer that a man can harpoon as many as a thousand in one night; and, as for game, which is always abundant in the Winter, turtle-doves from all the Country around flock thither toward Spring, in so great numbers that they are caught in nets. The spring, from which very good salt is made, issues within a beautiful Prairie, [54] surrounded by full-grown forests. At a distance of 80 or 100 paces from this salt spring is found another of fresh water; and these two, though of opposite characters, have their sources in the bosom of the same hill.

On the 12th, a prisoner from the Cat Nation was brought in, to bear the brunt of these people's rage, no quarter being now given between the two tribes. He was a child of nine or ten years, and was to be burnt in a short time, which made the Father resolve to attempt the rescue of his soul from the fires of hell, not being able to save his body. But, the hatred of these barbarians being so excessive that they are unwilling that their enemies should be happy even in the other world, it required adroitness to instruct and baptize this poor unfortunate in secret. The Father, accordingly, after seeing and speaking with him, feigned thirst and was given some water. In drinking, he purposely allowed some drops to run into his handkerchief,—one was enough to open Heaven's gates,—and baptized the boy before he was burnt. He [55] was only two hours in torment, because of his youth; but he displayed such fortitude

heures dans les tourmens, parce qu'il estoit ieune, mais il fit paroistre vne telle constance, qu'il ne ietta ny larmes, ny cris, se voyant au milieu des flâmes.

Le 14. qui estoit vn Dimanche, ne pût mieux commencer, que par le Saint Sacrifice de la Messe, que nous celebrâmes sur vn petit Autel, dans vn Oratoire pratiqué en la cabane de Teotonharafon; c'est vne des femmes, qui estoient descenduës à Kebec, avec les Ambassadeurs. Elle est icy considérée pour sa noblesse, & pour ses biens; mais notamment pource qu'elle s'est hautement declarée pour la Foy, en faisant Profession publique, instruisant tous ceux qui luy appartiennent, ayant déjà pressé, & souuent demandé le Baptême pour foy, pour sa mere, & pour sa fille, apres leur auoir expliqué elle-mesme, les mysteres de nostre Religion, & appris les Prieres.

Sur les 10. heures du mesme iour, destiné pour faire les presents, toutes choses estant préparées, après auoir publiquement, & à genoux, recité les Prieres, [56] avec vn grand silence de toute l'assemblée; nouuelles arriuerent, que les Deputez d'Oïogoïen entroient dans le Bourg. Il fallut briser là, & se disposer à les receuoir fortablement à leur qualité. Le Pere leur fit deux presents de compliment, ils répondent par deux autres, & en adioustent vn troisiéme, pour le prier de differer au lendemain la ceremonie, à cause que le iour estoit bien auancé; ce qui fut accordé.

that not a tear or a cry escaped him from amid the flames.

The 14th, which was Sunday, could not have been better begun than with the Holy Sacrifice of the Mass, which we offered on a little Altar in an Oratory contrived in the cabin of Teotonharason, one of the women who had gone down to Kebec with the Ambassadors. She is esteemed here for her rank and her possessions, but especially because she has declared herself openly for the Faith, Professing it publicly and instructing all her family. Already she has made urgent request for Baptism for herself, her mother, and her daughter, having explained to them the mysteries of our Religion and taught them to Pray.

Toward 10 o'clock of the same day, which had been assigned for making the presents, when all was ready,—and when we had said Prayers, publicly and on our knees, [56] while all the assembly maintained a profound silence,—word came that the Deputies from Oiogoien were entering the Village. We were forced to break off there, and prepare to receive them in a manner becoming their rank. The Father made them two presents, by way of greeting; they responded with two others, and added a third as a petition that he would postpone the ceremony to the morrow, as the day was far advanced. This was granted.

CHAPITRE VI.

LES PERES FONT LEURS PRESENTS.

LE Lundy 15. de Nouembre, fur les neuf à dix heures du matin, apres auoir mis secrettement en Paradis vn petit moribond par les eaux du Baptesme, tous les Anciens s'estans assemblez avec le peuple, dans vne place publique, comme nous l'auions demandé, pour contenter la curiosité de tout le monde. Nous commençons par les Prieres publiques, comme le iour precedent, [57] puis le Pere adopta ceux d'Oiogoën pour enfans. Apres quoy, il estala vn grand collier de pourcelaine, pour dire que sa bouche estoit celle d'Onnontio, & que les paroles, qu'il alloit prononcer, estoient les paroles des François, Hurons & Algonquins, qui parloient tous par sa langue.

Le premier present appaifoit les cris que le Pere entendoit par tout, & effuyoit les larmes, qu'il voyoit couler sur leur visage: mais parce que ce n'étoit rien de les effuyer, & qu'il ne pouuoit pas tarir ce fleuve, tandis que la source dureroit, il fit le second present, pour leur remettre l'esprit, d'où venoient toutes ces douleurs: & parce que le siege de l'esprit est dans la teste, il leur fit vne couronne du collier qu'il leur presentoit, & leur appliqua sur la teste l'vn apres l'autre. Ils furent d'abord surpris de cette nouveauté, à laquelle ils se plurent, quand ils virent que le Pere tenoit en main vne petite chaudiere, pleine

CHAPTER VI.

THE FATHERS MAKE THEIR PRESENTS.

ON Monday, November 15th, between nine and ten o'clock in the morning,—after a little dying infant had been secretly sent to Paradise by the waters of Baptism,—all the Elders and the people assembled in a public place, in compliance with our request, as we wished to satisfy the general curiosity. We began, as on the preceding day, with public Prayers. [57] Then the Father adopted the people of Oiogoën as his children. After this, he displayed a large porcelain collar, saying that his mouth was Onnontio's, and the words he was about to utter were the words of the French, Hurons, and Algonquins, who all spoke through him.

The first present was intended to hush the cries heard everywhere by the Father, and to wipe away the tears that he saw coursing down their cheeks. But, since it did not suffice to wipe them away, and as he could not dry up this stream while the source was still running, he offered a second present to calm their minds, the seat of all these griefs; and, as the seat of the mind is in the head, he made them a crown of the proffered collar, which he put on the head of each one successively. At first, they were surprised at this novelty; they were pleased, however, when they saw the Father holding a little kettle, full of an excellent beverage, of which he

d'un excellent breuuage, & que pour troisiéme present il leur en fit boire à tous; afin d'extirper la douleur, & [58] appliquer le remede iusqu'au fond du cœur, & des entraille: ce qui fut accompagné d'un beau collier. Et pour essuier le sang, & ferner la ioye par tout & ne laisser aucun vestige de tristesse en quelque endroit que ce fust, le Pere fit quatre presents aux quatre Nations Iroquoises, c'estoient quatre peaux de Castor, vne pour chaque Nation.

Le 9. present les toucha encor beaucoup. Le Pere fit paroistre vn petit arbre, dont les branches d'en-haut portoient les noms de leurs Capitaines defunts, & ces branches estoient coupées, pour signifier leur mort; mais l'arbre auoit quantité d'autres branches fortes & bien vertes, qui representoient leurs enfans, par le moyen desquels, on faisoit reuiure ces Heros decedez, en la personne de leurs neveux. Ils regardoient bien plus attentiuement ce bois, que la porcelaine, qui estoit iointe à ce present.

Les deux suiuaus estoient pour les asseurer, que Annenraj & Tehaïonhacoua, deux fameux Capitaines tuez à la guerre, dont le premier auoit iuré [59] ferment de fidelité entre les mains du Gouverneur de Montreal; & le second estoit mort inuoquant le Ciel, pour les asseurer, dy-je, que ces deux braues, n'étoient pas morts; & qu'ils demeuroient aussi fortement vnis avec les François, que les colliers qu'on presentoit pour eux, estoient inseparablement attachez par ensemble.

Ce qui leur agreea dauantage, fut l'onziéme present: car le Pere ayant tiré son mouchoir, il leur fit paroistre dedans, d'un costé des cendres d'un certain Teotegouifen enterré aux trois Riuieres: & de l'autre,

made them all drink, as a third present—in order to dispel their grief and [58] apply the remedy to their very hearts and bowels. This was accompanied by a beautiful collar. And, in order to wipe away the blood, and implant joy in every breast, leaving no trace of sadness anywhere, the Father presented four Beaver-skins to the four Iroquois Nations, one for each.

The 9th present affected them even more. He brought forward a small tree, whose upper branches bore the names of their deceased Captains, and were lopped off to signify their death; but the tree had many other branches, strong and in full leaf, representing their children, through whom these departed Heroes would be restored to life in the persons of their descendants. This tree attracted much more attention than the beads accompanying it.

The two following gifts were to assure them that Annenrai and Tehaionhacoua, two famous Captains killed in war,—the former of whom had taken [59] an oath of fidelity before the Governor of Montreal, and the latter had died invoking Heaven,—to give assurance, I say, that these two brave men were not dead, but continued as firmly united with the French as the collars, presented in their name, were inseparably attached to each other.

The eleventh present pleased them still more; for the Father, drawing out his handkerchief, showed them therein, on the one side the ashes of a certain Teotegouisen, buried at three Rivers, and on the other those of the French; and, mixing them together, he declared that the Iroquois and the French were but one, both before and after death.

des cendres des François, & les meslant ensemble, leur declaroit qu'eux & les François n'estoient tous qu'un, & auant & apres la mort. Il ioignit vn second collier à celuy qui accompagnoit ces cendres, pour faire reuiure cét homme. Les approbations furent icy fort grandes, & les esprits bien disposez pour entendre, & pour voir ce qui fuiuoit; c'estoit le plus beau collier de tous, que le Pere fit paroistre, en disant, que tout ce qu'il auoit fait iusqu'alors, n'estoit qu'un lenitif, & vn petit soulagement à [60] leurs maux: Qu'il ne pouuoit pas les empescher d'estre malades, ny de mourir; qu'il auoit pourtant vn remede bien souuerain, pour toutes sortes de maux; que c'estoit proprement ce qui l'amenoit en leur país: & qu'ils auoient bien fait paroistre qu'ils auoient de l'esprit, en le venant chercher & demander iusqu'à Kebec: que ce grand remede estoit la Foy, qu'il leur venoit annoncer, laquelle sans doute, ils receuroient aussi fauorablement qu'ils l'auoient sagement demandée. Le Pere pour lors prescha proprement à l'Italienne: il auoit vne espace raisonnable pour se pourmener, & pour publier avec pompe la parole de Dieu. Et il me semble qu'on peut dire apres cela, qu'elle a esté annoncée à tous les Peuples de ces país. Quand il n'auroit pour recompense de tous ces tra-uaux, que la consolation d'auoir presché Iesus-Christ en vn si bel auditoire, il auroit sujet de se tenir plainement satisfait. Quoy qu'il en soit, son Sermon fut fort bien écouté, pendant lequel, de temps en temps, se faisoient des cris d'approbation.

Il fallut adioûter vn autre present, pour [61] purger la Foy, des calomnies qu'auoient fait courir contre elle les supposts du demon. Et pour leur

He added a second collar to the one accompanying these ashes, to restore that man to life. Here the applause was very great, and they were eager to see and hear what would follow. The most beautiful collar of all was produced by the Father, when he said that all he had thus far offered was but a lenitive and slight alleviation for [60] their woes; he could not prevent them from being ill, or from dying, but he had a very sovereign remedy for all sorts of afflictions. That was properly what brought him to their country, and they had given excellent proof of their good sense in going down to Kebec in quest of him. This great remedy was the Faith, which he came to proclaim to them, and which they would doubtless receive with a favor equal to their wisdom in asking for it. The Father then preached in what was really the Italian style, having a sufficient space for walking about and for proclaiming with pomp the word of God. After that, it can, I think, be said to have been announced to all the Peoples of those countries. Though he should have, as recompense for all these labors, only the consolation of having preached Jesus Christ before so fine an audience, he would have reason to be fully satisfied. At any rate, his Sermon was attentively followed, cries of approval being heard from time to time.

The addition of another present was necessary, to [61] exonerate the Faith from the calumnies circulated against it by the devil's agents. In order to impress his meaning upon their minds, he showed them a fair sheet of white paper, symbolizing the integrity, innocence, and purity of the Faith; and another, all soiled and blackened, whereon were written the

faire entrer dans l'esprit ce qu'il leur difoit, il leur fit paroître vne belle feuille de papier blanc, qui leur reprefentoit l'integrité, l'innocence, & la pureté de la Foy; & vne autre toute gasteée & charbonnée, où estoient écrites les calomnies qui se debitoient contre elle; Celle-cy fut lacerée & brûlée à mesure qu'on répondoit & qu'on refutoit ces menfonges; mais avec tant de zele & d'ardeur, accompagné d'un torrent de paroles si puissantes, que tous paroiffoient estre bien viuement touchez.

Pour donner vn relief à tout cela, fuiuoit le present des Meres Vrfelines de Kebec, qui s'offroient de grand cœur à recevoir chez elles les petites filles du païs, pour les élever dans la pieté, & dans la crainte de Dieu; & puis celles des Meres Hospitalieres, qui auoient basti tout de nouveau vn grand & splendide Hospital, pour recevoir avec soin & guerir avec charité les malades de leur Nation qui se trouueroient à Kebec.

[62] Par le dix-septieme present, nous demandions qu'on nous erigeast au plustost vne Chapelle, pour y faire nos fonctions avec liberté, & avec bien-seance. Et par le dix-huictième, qu'on pourueust à ce qui nous feroit necessaire, pendant que nous trauaillerions chez eux tout l'Hyuer.

Les quatre fuiuants, estoient pour les affeurer qu'au Printemps prochain la ieunesse Françoisse viendrait; qu'alors il faudra mettre de bonne heure le canot à l'eau pour les aller prendre; qu'estant arriuée, ils feroient vne palissade pour la defense publique. Et qu'il estoit bon dès maintenant, de faire parer la Natte pour recevoir les Algonquins & les Hurons qui fuiuront les François. A cette nouuelle se fit vn

calumnies uttered against it. The latter sheet was torn and burnt according as these lies were answered and refuted. The Father proceeded with so much zeal and ardor, and with such a torrent of forcible words, that all appeared very deeply moved.

As a relief to all this, there followed the present of the Ursuline Mothers of Kebec, who made a cordial offer to receive into their house the little girls of the country, for education in piety and in the fear of God. Then came the present of the Hospital Mothers, who had quite recently built a large and splendid Hospital, for the careful reception and charitable nursing of any sick persons of their Nation who might be at Kebec.

[62] With the seventeenth present we asked that a Chapel be erected as soon as possible, in which we might perform our functions with freedom and propriety; and, with the eighteenth, that the supplies be provided necessary for us during our Winter's labors among them.

The four following were a pledge that, in the following Spring, some young Frenchmen would come, and they must then launch their canoes early and go to receive them; and that these, upon their arrival, would erect a palisade for the public defense. They were also advised to prepare at the same time the Mat for receiving the Algonquins and Hurons who would follow the French. At this news, a shout, louder than usual, was given in expression of their sentiments.

To please the Onnontagueronnons, the next two presents were an invitation to the two other Nations to move their Villages nearer, in order the better to share the advantage of the vicinity of the French.

cry extraordinairement haut, par lequel ils declarerent leurs sentimens.

Les deux autres presents, estoient pour complaire aux Onnontagueronnōs, en inuitant les deux autres Nations d'aprocher leurs Bourgs, pour pouuoir mieux participer à l'aduantage du voisinage des François. Il fallut adiouter vn present [63] pour les exhorter d'arrester la hache de l'Annieronnon, & vn autre pour r'allier leurs esprits, afin de n'en auoir plus qu'un.

Le premier des quatre fuiuans qui se faisoient pour les Algonquins, les affeuroit, que ces Peuples viendroient le Printemps prochain en ambassade. Le deuxiême, que quand les François & les Hurons feroient établis, les Algonquins pourront bien les fuiure. Le troisiême, qu'ils voudroient bien reuoir quelqu'un de leurs neveux captifs. Et le quatriême, les fit reffouuenir des presents que firent les Ondataouaouat, lors qu'ils élargirent treize prisonniers entre les mains des François de Montreal.

Nous nous trouuafmes obligez de faire encore vn present bien considerable, pour vn ieune François, nommé Charles Garmant, qui est parmy les Onei-ouchronnons depuis quelques années; le Pere s'adreffant au Chef de cette Nation, luy dit, qu'il auoit trop d'esprit pour ne pas voir ce qui estoit à faire sur cette matiere, qu'il ne vouloit pas luy representer le plaisir qu'il feroit à Onnontio, & à tous les [64] François de leur rendre leur frere, qu'il voyoit assez la ioye que receuroient ses parens de son retour, & qu'il laissoit tout cela à sa prudence.

Par le penultiême le Pere s'applaniffoit le chemin, pour marcher teste leuée, par toutes les Bourgades Iroquoises, & leur donnoit la mesme liberté, pour aller par tout le païs des François.

We were obliged to add a present [63] exhorting them to stay the Annieronnon's hatchet; and another to unite their minds, that henceforth they might be as one.

The first of the four following, which were offered in behalf of the Algonquins, was a pledge that the latter would send an embassy the coming Spring; the second, that, when the French and Hurons should have become settled, the Algonquins would probably follow them; the third, that they would like to see again some one of their captive nephews; while the fourth was to remind them of the presents given by the Ondataouaouats, upon delivering thirteen prisoners to the French of Montreal.

We felt obliged to make one more present, of considerable value, for a young Frenchman named Charles Garmant, who has been for some years among the Oneioutchronnons.⁵ The Chief of that Nation was addressed by the Father, and told that he had too much sense not to see what course to pursue in the matter; that he, the Father, would not picture to him the pleasure he would afford Onnontio and all the [64] French, by restoring their brother to them; that he saw well enough what joy his relatives would feel at his return; and, therefore, all that was left to his discretion.

With the present next to the last, the Father cleared his path for walking, with head erect, through all the Iroquois Villages, and gave them like liberty to traverse the entire country of the French.

Finally, the last present was given in order to recapitulate all that had been said, and to impress it so firmly on their minds, that their ears should never

Enfin le dernier present fut vne recapitulation de tout ce qui auoit esté dit, & pour l'inculquer si fortement, & si auant dans leur esprit, que iamais plus leurs oreilles ne vinssent à s'ouurir aux calomnies, que les ennemis du repos public pourroient inuenter.

Le Confeil finit par les applaudissemens reïterez de part & d'autre, avec vne réponse qui disoit en deux mots, que le lendemain on répondroit plus amplement.

Il n'est pas croyable combien le discours du Pere & ses belles façons d'agir rauirent ces peuples. Quant il eut parlé iusqu'au soir, disoient quelques-vns, nos oreilles n'auroient iamais esté pleines, & nos cœurs fussent encor restez affamez [65] de ses paroles. D'autres adioustoient, que les Hollandois n'auoient ny esprit, ny langue; qu'ils ne leur auoient iamais entendu parler du Paradis, ny de l'Enfer: au contraire, qu'ils estoient les premiers à les porter au mal. Les autres declaroient leurs pensées d'une autre façon, mais tous disoient vnanimement en leur langue, *Nunquam sic loquutus est homo*. Ce qui parut bien en suite; car le premier des deputez d'Oïogoen fut dire au Pere, à l'issuë du Confeil, qu'il auoit passion de le prendre pour son frere, qui est vne marque de la haute confiance parmy ces Peuples.

L'après-midy, le Pere s'estant écarté dans vn bois prochain, pour y faire en repos ses prieres: quatre femmes Iroquoises le furent chercher, pour se faire instruire; & auant le soir il y en eut neuf qui firent le mesme, parmy lesquelles estoit la sœur du premier de tous les Capitaines. Quoy qu'il y ait desia des hommes qui fassent profession publique de prier, ils sont pourtant plus honteux, comme ils

again open to any calumnies invented by the enemies of the public peace.

The Council closed with repeated applause on both sides, and a brief reply that on the following day a fuller response would be rendered.

It is past belief how the Father's speech and his engaging ways charmed these people. "Though he had spoken till evening," said some, "our ears would never have been full, and our hearts would still have been hungry [65] for his words." Others added that the Dutch had neither sense nor tongues; they had never heard them mention Paradise or Hell; on the contrary, they were the first to incite them to wrong-doing. The rest expressed themselves in some other way, but all were unanimous in saying, in their own tongue, *Nunquam sic loquutus est homo*—which appeared plainly in the issue; for the chief of the deputies from Oiogoen came to the Father, after the Council, to say that he wished to adopt him as his brother—a mark of great confidence with these Peoples.

In the afternoon, when the Father had retired to a neighboring wood, in order to say his prayers in quiet, four Iroquois women went in quest of him for the purpose of being instructed; and, before evening, nine of them did the same, among whom was the sister of the chief of all the Captains. Although some of the men already make public profession of prayer, yet they are more bashful,—as they admitted on that very evening, when, coming in great number [66] to our cabin, and hearing the Father speak for two hours without wearying them, they confessed that they indeed believed at heart, but dared not yet declare themselves. They added that what made

aduoïerent le soir meſme, lorsqu'eſtants venus en bon nombre [66] chez nous, & ayant entendu parler le Pere deux heures durant ſans s'ennuyer, ils confeſſerent à la verité qu'ils croyoient dans le cœur: mais qu'ils n'oſoient pas encore ſe declarer. Qu'au reſte ce qui les portoit à croire, eſtoit en partie la derniere victoire qu'ils auoient remportée ſur la Nation de Chat, leurs ennemis, n'eſtant que douze cent contre trois à quatre mille hommes; & qu'ayants promis deuant le combat, d'embraffer la Foy ſ'ils retournoient victorieux, ils ne pouuoient à preſent ſ'en dedire, apres auoir ſi heureuſement triomphé. En fuite de ce diſcours, le Pere les fit tous prier Dieu: & vn des Deputez ſe fit par pluſieurs fois repeter la priere, pour pouuoir l'apprendre par cœur.

them believe was partly their last victory over the Cat Nation, their enemies, when they were only twelve hundred against three or four thousand; and, as they had promised, before the battle, to embrace the Faith if they returned victorious, they could not now retract after so successful a triumph. This speech ended, the Father made them all pray to God; and one of the Deputies had the prayer repeated to him several times, that he might learn it by heart.

[67] CHAPITRE VII.

RÉPONSE AUX PRESENTS DES PERES.

LE feizième iour fut encor plus heureux que les precedents, estant destiné pour recevoir réponse à nos presents; mais la plus fauorable, que les plus zelés amateurs de nostre Foy, pourroient souhaiter. Dés le matin, pendant qu'un de nous Baptize un enfant malade dans une cabanne; l'autre apres auoir celebré la sainte Messe en nostre petit Oratoire, y Baptize deux ieunes filles, aportées pour cela par leurs parens. La premiere eut le nom de Marie Magdeleine; en consideration de Madame de la Pelterie, qui porte ce nom, & qui a fait la premiere aumosne pour cette Mission, dès auant mesme qu'elle fust commencée. L'autre, est la fille de cette Teotanharaſon, dont nous auons desia parlé, & parlerons encor, & dont la cabanne nous fert de Chapelle. Voila [68] proprement les deux premieres Baptisées avec quelques Ceremonies de l'Eglise. Apres cette sainte action, vers le midy, tous les notables du Bourg s'étants trouuez dans nostre Cabanne, avec les Deputez des autres Nations, & tout ce qu'elle pouuoit contenir de monde: ils commencerent leur remerciement par six airs, ou six chants, qui n'auoient rien de sauage, & qui exprimoient tres-naïfvement, par la diuerſité des tons, les diuerſes passions qu'ils vouloient representer. Le premier chant disoit ainsi. *O la belle terre! la belle terre! qui doit estre habitée par les François.* Agochiendagueſé commençoit seul en

[67] CHAPTER VII.

REPLY TO THE FATHERS' PRESENTS.

THE sixteenth day was still more successful than those preceding, being appointed for receiving a reply to our presents; and this reply was as favorable as could be desired by the most zealous adherents of our Faith. Early in the morning, while one of us Baptized a sick child in a cabin, the other, after saying holy Mass in our little Oratory, Baptized two young girls, brought thither for the purpose by their parents. The first received the name of Marie Magdeleine, in honor of Madame de la Pelterie, who bears that name, and who gave the first alms for this Mission, even before it was started. The other is the daughter of that Teotanharon, of whom we have already spoken and shall speak again, whose cabin serves us as a Chapel. Those are [68] properly the first two Baptized with some Ceremonies of the Church. After that sacred rite had been performed, toward noon all the notables of the Village assembled in our Cabin, with the Deputies of the other Nations, and all the people that it could hold. They began their acknowledgments with six airs, or chants, which savored nothing of the savage; and expressed very naïvely, by the variation of tones, the different passions which they sought to portray. The first chant was composed of these words: *Oh, the beautiful land, the beautiful land, that the French are to occupy!* Agochiendaguesé,

la personne d'un Ancien qui tenoit sa place; mais toujours de la même façon, comme si luy-même eût parlé, puis tous les autres repetoient, & sa note & sa lettre, s'accordant merueilleusement bien.

Au second chant, le Chef entonnoit ces paroles, *Bonnes nouvelles, tres-bonnes nouvelles*. Les autres les repetoient à même ton. Puis le Chef reprenoit, *C'est tout de bon, mon frere: c'est tout de bon que* [69] *nous parlons ensemble, c'est tout de bon que nous auons une parole celeste*.

La troisième chanson auoit un agreement par un refrain fort melodieux; & disoit, *Mon frere ie te saluë; mon frere sois le bien venu. Aï, aï, aï, hi: O la belle voix! ô la belle voix que tu as! aï, aï, aï, hi: O la belle voix, ô la belle voix que i'ay, aï, aï, aï, hi*.

Le quatrième chant auoit un autre agreement, par la cadence que gardoient ces Musiciens, en frappant des pieds, des mains, & de leurs petunoirs contre leur natte, mais avec un si bon accord, que ce bruit si bien réglé, mêlé avec leurs voix, rendoit une harmonie douce à entendre; en voicy les paroles. *Mon frere ie te saluë; encore un coup ie te saluë: c'est tout de bon: c'est sans feintise que i'accepte le Ciel que tu m'as fait voir; ouy ie l'agréé, ie l'accepte*.

Ils chanterent pour la cinquième fois, disants, *Adieu la guerre, adieu la hache; iusqu'à present nous auons esté fous, mais deormais nous serons freres: oüy nous feron[s] veritablement freres*.

Le dernier chant portoit ces mots, [70] *C'est aujourd'hui que la grande paix se fait. Adieu la guerre, Adieu les armes: car l'affaire tout de son long est belle; tu soustiens nos Cabannes, quand tu viens avec nous*.

Ces chansons furent suivies de quatre beaux presents. Par le premier, Agochiendaguesé ayant fait

represented by an Elder, who continued just as if the chief himself had been speaking, began alone; then all the rest repeated his exact words and tones, harmonizing remarkably well.

In the second chant, the Chief intoned the words, *Good news, very good news*; and the others repeated them in the same tone. Then he resumed: *In very truth, my brother, in very truth, [69] we are speaking together; in very truth, we have a message from heaven.*

The third chant had an ornament, in the form of a very musical refrain, and was as follows: *My brother, I salute thee; my brother, be welcome. Aï, aï, aï, hî. O the beautiful voice, O the beautiful voice that thou hast! Aï, aï, aï, hi. O the beautiful voice, O the beautiful voice that I have! Aï, aï, aï, hi.*

The fourth chant had another ornament; the Musicians, namely, beat time by striking their feet, hands, and pipes against their mats. This they did in such perfect accord that the sound, so regular, blended with their voices and became a harmony pleasing to the ear. The words were as follows: *My brother, I salute thee; again I salute thee. In all sincerity, and without simulation, I accept the Heaven that thou hast shown me; yes, I approve it, I accept it.*

The fifth time, they sang as follows: *Farewell, war; farewell, hatchet! We have been fools till now, but in future we will be brothers; yes, we will really be brothers.*

The final song was composed of these words: [70] *To-day the great peace is made. Farewell, war; Farewell, arms! For the affair is entirely beautiful. Thou upholdest our Cabins, when thou comest among us.*

These songs were followed by four beautiful presents. With the first, Agochiendaguesé, after a long speech testifying his gratitude that he and

vn grand discours, pour témoigner le reffentiment qu'il auoit de n'estre plus qu'vn avec Onnontio, dit, que puis que les Hurons & les Algonquins estoient les enfans d'Onnontio, ils deuoient estre aussi les siens; c'est pourquoy il les adoptoit par les deux premiers presents qu'il iettoit aux pieds du Pere.

Le troisieme & le plus beau de tous ceux qui ont paru icy, estoit vn collier composé de sept mille grains, qui n'étoit rien pourtant en comparaison de ses paroles, C'est le present de la Foy, dit-il, c'est pour te dire que tout de bon ie suis Croyant; c'est pour t'exhorter à ne te point lasser de nous instruire: continué de courir par les Cabannes: prends patience, voyant nostre peu d'esprit pour apprendre la Priere: En vn mot mets nous-la bien auant dans la teste & dans [71] le cœur. Là-dessus, voulant par vne ceremonie extraordinaire, faire éclater son ardeur, il prend le Pere par la main, le fait leuer, le mene au milieu de toute l'assistance, se iette à son colle, l'embrasse, le ferre, & tenant en main le beau collier, luy en fait vne ceinture, protestant à la face du Ciel & de la terre, qu'il vouloit embrasser la Foy comme il embrassoit le Pere, prenant tous les spectateurs à témoins, que cette ceinture, dont il ferroit si étroitement le Pere, estoit la marque de l'union étroite qu'il auroit deormais avec les Croyants. Il adioute protestations sur protestations, & serments sur serments, de la verité de sa parole.

Le Pere fait redoubler les cris d'aprobation autant de fois que ce Chef promettoit vouloir croire. N'estoit ce pas là vn spectacle capable de tirer les larmes aux plus endurcis, de voir le premier d'une Nation infidelle, faire profession publique de la Foy, & tout son Peuple luy applaudir dans cette action? Je prie

Onnontio were now but one, said that, since the Hurons and Algonquins were Onnontio's children, they must be his also; he therefore adopted them by offering the first two presents, which he cast at the Father's feet.

The third and most beautiful of all the presents offered was a collar of seven thousand beads, which, however, was as nothing compared with his words. "It is the present of the Faith," said he; "it is to tell thee that I am really a Believer, and to exhort thee not to weary in teaching us. Continue to visit our Cabins, and have patience with our dullness in learning the Prayer. In a word, impress it well upon our minds [71] and hearts." Thereupon, wishing to make a striking display of his ardor, he took the Father by the hand, raised him and led him out before all the company, and threw himself on his neck in a close embrace. Then, holding the beautiful collar in his hand, he made for him a belt with it,—declaring before Heaven and earth his determination to embrace the Faith as he embraced the Father, and calling all the spectators to witness that this girdle, with which he encircled the Father so closely, symbolized his own future close union with the Believers. He protested and swore again and again that he was sincere in his words.

The Father made the hearers redouble their shouts of approval, as often as this Chief promised to become a believer. Was not that a sight to draw tears from the eyes of the most hardened—to see the head of an infidel Nation making public profession of the Faith, and all his People applauding his action? I pray all who shall read this to lift up their hearts to God in behalf of these poor Barbarians.

tous ceux qui liront cecy d'élever leur cœur à Dieu pour ces pauvres Barbares.

[72] Le quatrième & dernier present, estoit peu à comparaisson du precedent; aussi n'estoit-il que pour affeurer le Pere que la chaudiere de guerre contre la Nation de Chat estoit sur le feu; qu'on iroit à cette expedition vers le Printemps, & que le lendemain on congédieroit les Ambassadeurs Hurons, leur donnant pour escorte quinze des plus apparents du Païs.

Après que ce Capitaine eût acheué de parler, le Chef des Deputez d'Oïogoen se leue, & prend la parole, faisant vn remerciement d'une bonne demy-heure, avec grande eloquence, & bien de l'esprit. Le fuiet de son compliment, fut que luy & toute sa Nation, se tenoient extrêmement obligez à Onnontio, de ce qu'il leur auoit fait l'honneur de son adoption; qu'ils ne derogeroient iamais à cette belle qualité, & ne degenereroient pas d'une si illustre adoption. Qu'au reste toute éclatante qu'elle fust, elle luy estoit honorable, puis que ny luy ny les siens, n'auoient iamais esté adoptez que par des gens d'apparence; mais qu'Onnontio mettoit le comble à toute [73] la gloire qu'ils tiroient de ses autres parents & alliez. Et pour faire paroistre la ioye que receuoit le Deputé de cette gloire, il éleua vn chant aussi agreable que nouveau. Tous les assistans chantoient avec luy, mais d'un ton different, & plus pesant, frappant leur natte en cadence, pendant quoy cét homme dançoit au milieu de tous, se demenant d'une étrange façon, & n'épargnant aucune partie de son corps, de forte qu'il faisoit des gestes des pieds, des mains, de la teste, des yeux, de la bouche, s'accordant si bien, & avec son chant & avec celui des autres, que cela paroissoit admirable. Voicy ce qu'il chantoit, *A, a,*

[72] The fourth and last present was little in comparison with the preceding, its purpose being merely to inform the Father that the kettle of the war against the Cat Nation was over the fire; that hostilities would be opened toward Spring; and that the Huron Ambassadors would be dismissed the next day, with an escort of fifteen of the Country's leading men.

After this Captain had finished speaking, the Chief Deputy from Oiogoen arose and made a speech of thanks, of much wit and eloquence, which lasted a good half-hour. The pith of his polite address was, that he and all his Nation deemed themselves greatly obliged to Onnontio for the honor of adoption by him; that they would never become unworthy of that high distinction, or fail to do honor to so illustrious a connection; and that, furthermore, brilliant as it was, it did honor to Onnontio, since neither the speaker nor his people had ever been adopted except by people of rank; yet that this adoption of them by Onnontio crowned all [73] the glory which they derived from all their previous ties and alliances. To show his joy over this glory, the Deputy began a song, which was as pleasing as it was new. All present sang with him, but in a different and a heavier tone, beating time on their mats; while the man himself danced in the midst of them all, performing strange antics,—keeping his whole body in motion; making gestures with his hands, feet, head, eyes, and mouth,—and all this so exactly to the time of both his own singing and that of the others, that the result was admirable. He sang these words, *A, a, ha, Gaianderé, gaianderé*; that is, translated into Latin, *Io, io triumphe*. And then, *E, e, he, Gaianderé, gaianderé; O, o, ho, Gaian-*

ha, Gaïanderé gaïanderé, c'est à dire proprement en langue Latine, *Io, io triumphe*. Et en fuite, *E, e, he, Gaïanderé, gaïanderé, O, o, ho, Gaïanderé, gaïanderé*. Il expliqua ce qu'il vouloit dire par son *Gaïanderé*, qui signifie chez eux chose tres-excellente. Il dit donc que ce que nous autres nous appellons la Foy, se devoit nommer chez eux *Gaïanderé*: & pour mieux signifier cela, il fit le premier present de porcelaine.

[74] Le second estoit de la partie de l'Onneioutch-ronnon, pource qu'estans eux deux freres iumeaux, il se croyoit estre obligé de faire aussi à Onnontio des remerciements de la part de son frere, qui auoit eu pareillement le bon-heur de son adoption.

Par le troisiéme, il affeuroit que le present que nous auions fait le iour precedent, pour r'allier les esprits des Anniehronnons avec les quatre autres Nations, auroit son effet.

Le quatriéme nous fut bien agreable, par lequel il faisoit protestation, que non seulement le Pere; mais encore ses deux enfants, feroient tous de bons Croyants, il vouloit dire, & que l'Onnontagueronnon, qui est le pere, & Oïogoen, & Onneiout, qui sont ses enfants, embrasseroient la Foy.

Par le cinquiéme, il prenoit pour ses freres, les Hurons & les Algonquins. Et par le sixiéme, il affeuroit que les trois Nations se ioindroient ensemble, pour aller querir les François, & les Sauvages qui voudront venir en leur Païs au Printemps prochain.

[75] Il fallut répondre à tout cela: comme le Pere fit en deux mots, & deux presents; dont l'un estoit pour reparer les bresches qui auoient esté faites en nôtre Cabanne, par l'affluence du peuple, qui la

deré, gaianderé. He explained what he meant by his *Gaianderé*, which signifies, among the natives, "something very excellent." He said that, what we call the Faith, would be called by them *Gaianderé*; and, to explain it better, he offered his first present of porcelain.

[74] He offered the second in behalf of the Onneioutchronnon, because, as they both were twin brothers, he thought that he, too, ought to thank Onnontio, since he shared the happiness of being adopted by him.

The third was an assurance that the present offered by us the day before, to unite the minds of the Anniehronnons with those of the four other Nations, would be effectual.

The fourth pleased us greatly, being given in declaration that not only the Father, but also his two children, would all become sincere Believers,—meaning, that both the Onnontagueronnon, who is the father, and the Oiogoen and Onneiout, who are his children, would embrace the Faith.

With the fifth, he adopted the Hurons and Algonquins as his brothers; and, with the sixth, promised that the three Nations should unite, and go, in the following Spring, to bring the French and the Savages who should desire to come into their Country.

[75] It was necessary to make a reply to all this, which the Father did in two words, each accompanied by a present. One was to repair the rents made in our Cabin by the people who crowded it every day, and who could not see their fill of us; and the other was to clean the mat on which future Councils between their Country and the French and their Allies were to be held.

remplissant tout le iour, ne se pouuoient faouler de nous voir. L'autre pour nettoyer la natte sur laquelle se tiendront deormais les Confeils de leur Païs avec les François & leurs Alliez.

Cette belle iournée fut terminée par l'instruction d'une vingtaine de personnes de ce Bourg, qui se presenterent de nouveau pour prier.

Le dix-septième, apres que nous eufmes celebré la sainte Messe, on nous mena pour prendre les mesures d'une Chapelle. Elle fut bastie le lendemain, & par bon presage, ce fut le iour de la Dedicace de l'Eglise saint Pierre & saint Paul. Il est vray que pour tout marbre & pour tous metaux pretieux, on n'employa que de l'écorce. Si-tost qu'elle fut construite, elle fut sanctifiée par le Baptême de trois enfans, à qui le chemin du Ciel fut aussi bien ouuert sous ces écorces, qu'à ceux qui sont soutenus [76] sur les fonds dont les voûtes sont d'or & d'argent.

This beautiful day closed with the teaching of a score of people of the Village, who presented themselves anew in order to pray.

On the seventeenth, after celebrating holy Mass, we were taken out to make measurements for a Chapel. It was erected on the following day, which, by good omen, was the day of the Dedication of the Church of saint Peter and saint Paul. It is true that all our marble and precious metals were only bark. Upon its completion, it was consecrated by the Baptism of three children, to whom the way to Heaven was opened under that bark roof just as well as it is to those who are held [76] over fonts whose arches are of gold and silver.

CHAPITRE VIII.

LES PREMIERS FRUITS RECUEILLIS EN CETTE MISSION.

LE vingt-troisième du même mois de Novembre, le Pere parcourant les Cabannes, rencontra vne Ame, qui a bien des marques de sa predestination; c'est la sœur d'un des principaux Capitaines d'icy; laquelle n'eût pas plutôt entendu parler de nostre Foy, qu'elle voulut mettre toute sa famille en estat de salut, priant le Pere de Baptizer sur l'heure sa petite fille, & d'aller au plutôt à quelques cabannes champestres, qui sont de sa famille, pour y Baptizer ses autres enfants. Le Pere promit d'exécuter le tout dans peu de temps.

Le vingt-quatrième, le Pere fut fort sollicité de la même grace, pour la grande [77] mere de Teoton-harason; c'est la plus aagée de tout le Païs; Les plus vieux disent, que lors qu'ils estoient enfants, celle-cy estoit desja vieille, & aussi ridée qu'elle paroist; de forte qu'elle passe de beaucoup cent ans. Dieu sans doute luy a conferué vne si longue vie, pour la mettre en possession de celle qui ne finit point. Le Pere luy ayant fait voir l'Image de nostre Seigneur, elle en fut si ravie, qu'apres l'avoir bien considérée, elle dit tout bonnement à celui que l'Image representoit: Prends courage, ne m'abandonne pas, & donne-moy ton Paradis apres ma mort: prends courage, ne nous quittons point. Nous verrons son Baptême dans peu de iours.

CHAPTER VIII.

THE FIRST-FRUITS GATHERED IN THIS MISSION.

ON the twenty-third of the same month of November, the Father, in going about among the Cabins, met a Soul which bore evident signs of its predestination. It was the sister of one of the chief Captains of the place. She had no sooner heard of our Faith, than she wished to prepare her whole family for salvation, begging the Father to Baptize her little daughter at once, and to go as soon as possible to some outlying cabins belonging to her family, there to Baptize her other children. The Father promised to do all this in a short time.

On the twenty-fourth, he was strongly pressed to grant the same favor to [77] Teotonharason's grandmother, the oldest woman in all the Country. The most aged people say that, when they were children, she was already old, and as wrinkled as she appears now; so that she is thought to be well over a hundred years old. God has, doubtless, preserved to her so long a life, to endow her with that which never ends. Upon the Father's showing her the Image of our Lord, she was so delighted with it that, after considering it well, she said in all simplicity to the one represented by the Image: "Courage! Do not forsake me; give me thy Paradise after my death. Courage! Let us never separate." We shall witness her Baptism in a few days.

Nous ne pûmes refuser vne charité que nous fîmes le vingt-cinquième, à vne petite orpheline captiue, & morte peu apres auoir receu ce grand Benefice, c'estoit pluſtoſt pour condeſcendre au deſir de ſes parents, qui quoy qu'inſidelles, demanderent inſtamment que nous allaſſions prier Dieu ſur ſon corps. On ne croiroit pas combien de conſolation ils receurent de nous voir à genoux [78] aupres du corps mort, & d'entendre qu'eſtant Baptizée, elle menoit vne vie bien-heureuſe dans le Ciel.

Le vingt-huitième, premier Dimanche de l'Aduent, ſe fit le premier Catechiſme ſolemnel dans vne des plus apparentes Cabannes d'Onontagué, nôtre Chapelle eſtant trop petite. On le commença par les Prieres, que l'aſſiſtance fit tout haut; puis le Pere expliqua quelques points de nôtre Creance; en ſuite il fit paroître quelques Images, pour aider à l'imagination, & faire entrer au cœur la deuotion par les yeux. Il interroge les vns & les autres ſur ce qui a eſté dit, & recompenſe ceux qui reüſſirent: & pour conclure, on chante quelques motets ſpirituels. Vne petite poche eſtant iointe, & s'accordant bien avec la voix des Sauuages, laiſſa dans tous les eſprits vn grand deſir de ſe trouuer encor à de ſemblables inſtructions.

Nous ne pûmes mieux celebrer la Feſte de ſainct François Xauier, qui a fait tant de Baptesmes, qu'en le conſerant la veille à deux des plus anciens du Bourg, & le iour meſme à deux enfans, [79] & à d'autres pendant toute l'Octaue, en Baptizant iuſqu'à quatre par iour; de forte qu'il ſemble que ce grand Apôſtre veuille à preſent faire en ce bout du monde, ce qu'il faiſoit autrefois ſi abondamment en l'autre.

Le ſecond Dimanche de l'Aduent ſe continua la Doctrine Chreſtienne, comme le premier, avec cette

We could not refuse the charity which we granted, on the twenty-fifth, to a little orphan girl, a captive, who died soon after receiving this great Blessing. It was rather to yield to the wish of her relatives who, although unbelievers, begged us urgently to go and pray to God over her body. It is incredible how much comfort they received from seeing us kneeling [78] beside the dead body, and hearing that, as she was Baptized, she was leading a blessed life in Heaven.

On the twenty-eighth, the first Sunday in Advent, the first formal Catechism was held in one of the chief Cabins of Onontagué, our Chapel being too small. We began with Prayers, recited aloud by those present. Then the Father explained some points of our Belief, and next showed some Images, to aid the imagination, and impress the heart with devotion through the medium of the eyes. Questioning them, one by one, on what had been said, he gave rewards to those who answered correctly. In conclusion, some sacred motets were sung, accompanied by a little violin which harmonized well with the Savages' voices, and left in the minds of all a great desire to attend such lessons again.

We could not better celebrate the Feast of saint Francis Xavier, who performed so many Baptisms, than by conferring this sacrament, the evening before, upon two of the oldest people of the Village, upon two children on the day itself, [79] and upon others during the entire Octave, Baptizing as many as four in one day; so that this great Apostle appears to wish now, at this end of the world, to repeat what of old he so abundantly accomplished, at the other.

difference, qu'à la fin, le Baptême fut donné publiquement à la grand'mere de Teotonharafon.

Le septième de Decembre, mourut la premiere Baptizée de tout le Bourg, c'estoit vne fille d'environ vingt ans, qui languissoit depuis long-temps d'une fièvre ethique quand nous arriuafmes; Dieu la sceut si bien disposer par le moyen des charitez du Pere, qui luy fit prendre quelques remedes, & qui luy portoit souuent de petits raffraischissements, qu'enfin elle demanda le Baptême, du commencement dans l'esperance de sa guerison; mais elle changea bien de pensée, quand le Pere luy porta nouvelle qu'elle deuoit se preparer pour aller au Ciel, elle le fit comme si toute sa [80] vie elle eust vescu dans le Christianisme, iusques-là qu'elle n'auoit de ioye dans son mal, qu'en voyant le Pere, qui la consoloit aussi de tout son possible; prenant la natte de cette pauvre malade pour cabinet, où il se retiroit pour reciter paisiblement son Office & y faire vne partie de ses autres deuotions; à quoy la malade prenoit vn singulier plaisir. Elle expira doucement pour aller, comme nous presumons, se ioindre à ceux de sa Nation, qui l'ont deuancée dans le Ciel, quoy qu'elle les eust preuenüë par le Baptême.

Le troisième & quatrième Dimanche de l'Aduent, se fit pareillement le Catechisme; mais avec plus d'affluence de peuple qu'auparauant. Leur humeur n'est pas si barbare qu'elle ne s'apriuoise, & ne prenne plaisir aux industries dont on se sert pour leur faire gouster nos Mysteres. Vne bonne femme Huronne entendant expliquer les ioyes que Dieu prepare au Ciel à ses Elûs; rauie de tant de biens, s'écria, Ah, mon frere, tu me perces le cœur; voila vn coup de glaïue bien penetrant que tu me donnes; le [81] Pere

On the second Sunday in Advent, the Christian Doctrine was continued, as on the first,—with this difference, that, at the close, Baptism was conferred publicly upon Teotonharason's grandmother.

On the seventh of December, the first person Baptized in all that Village died. It was a girl of about twenty years, who, when we came, had long been ill of a consumptive fever. God knew so well how to prepare her through the kindness of the Father—who made her take some remedies, and who often brought her little delicacies—that at last she asked for Baptism. She did so, at first, in the hope of recovery; but she changed her views entirely, when the Father told her that she must prepare to go to Heaven, which she did as if [80] she had lived all her life a Christian,—so much so, that she found no other pleasure during her illness than seeing the Father, who on his part did his utmost to comfort her. He used that poor patient's mat as a closet, to which he retired to recite his Office in quiet, and to perform a part of his other devotions, in all of which the sick girl took a singular pleasure. She expired peacefully, to join, as we think, those of her Nation who had gone before her to Heaven, although her Baptism preceded theirs.

The Catechism was likewise held on the third and fourth Sundays in Advent, but with a larger attendance than before. Their nature is not so barbarous that it cannot be tamed, and made to take pleasure in our ingenious devices for making them enjoy our Mysteries. A good Huron woman, upon hearing explained the joys which God prepares in Heaven for his Elect, in her delight exclaimed: "Ah, my brother, thou piercest my heart; behold the sharp

surpris de cette exclamation, luy demande ce qu'elle a. Ce que i'ay, dit-elle, ne le vois-tu pas bien? i'ay à me plaindre de toy, de ce que iufqu'à prefent tu ne m'auois pas fait conceuoir ce que c'eft que du Paradis; c'eft ce qui m'afflige maintenant, de ce que i'ay ignoré fi long-temps l'excez du bon-heur que i'efpere, & l'excez de la bonté de celuy qui me le promet. Vne autre bonne vieille fit paroître de femblables tendreffes; mais d'une façon differente. Le Pere la trouua fans la chercher, ou pluftoft Dieu conduifit fes pas vers elle, lors qu'il penfoit aller à vn autre; c'eftoit vn fruit tout meur pour le Ciel, qui ne demandoit plus que d'eftre cueilly; auffi eftoit-elle bien malade, quand le Pere la rencontra. Il luy dit, entre autres chofes, qu'il ne regretoit pas tant, de ce qu'il eftoit venu trop tard pour dōner remede à fon corps, que pour le falut de fon ame, & qu'ayant vefcu fi long-temps, elle n'auoit pas encore pû reconnoître l'Auther de la vie. Là-deffus, il luy explique quelques points de la Foy, luy fait voir l'Image de Iefus-Chrift. La voila defia Chreftienne. [82] Il la fait prier; elle prie, mais d'une façon qui faifoit paroître fon cœur fur fa langue: car au lieu que les autres repetent les Prieres apres le Pere, de mefme ton & de mefme voix; elle voulut chanter à chaque mot qu'elle prononçoit, & le fit fi doucement, qu'on eftoit rauy d'entendre ce Cygne, qui auoit l'ame fur le bord des lèvres pour l'enuoyer au Ciel. Auffi mourut elle peu apres fon Bapteme. Quelle Prouidence!

La veille de Noël, le Pere prit occafion de faire feftin aux principaux du Bourg, pour leur faire entendre ce grand Myftere. Ils l'écouterent fort attentiuement, & vn des fruits du Sermon, fut qu'un

sword-thrust which thou givest me." The [81] Father, surprised at this exclamation, asked her what ailed her. "Dost thou not see plainly what ails me?" she returned. "I must complain of thee, because thou hast not told me before what Paradise is. I grieve now at having been so long ignorant of the great happiness that I hope for, and of the great goodness of him who promises it to me." Another good old woman showed similar feeling, but in a different way. The Father found her without seeking her,—or, rather, God guided his steps to her when he thought to visit another. She was fruit all ripe for Heaven, only requiring to be plucked. She was also very ill when the Father met her. He told her, among other things, that he did not so much regret that he came too late to apply a remedy to her body, as he deplored the loss of her soul and her inability, after so long a life, to acknowledge the Author of her being. Thereupon, he explained to her some points of our Faith, and showed her the Image of Jesus Christ. She became a Christian immediately. [82] He taught her to pray; and she did so in a way which made it evident that her heart was on her lips; for, while others say their Prayers after the Father and in the same tone of voice, she was bent on singing at each word she uttered. She sang so sweetly, that she charmed those who listened to this Swan, whose soul was on her very lips, ready to fly away to Heaven. Thus she died, soon after her Baptism. What a Providence!

On Christmas eve, the Father took occasion to give a feast to the Village chiefs, in order to make them understand that great Mystery. They heard him very attentively, and one of the fruits of the Sermon

de ces Capitaines vint le lendemain de grand matin à la porte de nostre Chapelle, & là exhortoit ceux qui entroient à bien prier; puis estant entré luy-mesme, les inuita de nouveau à se bien comporter en cette action, & de bien écouter ce que le Pere disoit. Il ne se presenta pas pourtant pour prier, & luy & la plupart des anciens font la fourde-oreille à la parole de Dieu. Ils inuitent bien le Pere de continuer à instruire la ieunesse: [83] mais le respect humain, & la prudence de la chair, les tient encore au maillot tout âgez qu'ils font.

Les fonges font l'un des grands empeschemens qu'ils ayent à leur Conuersion. Il font tellement attachez à ces réueries, qu'ils leur attribuent tous les grands succez qu'ils ont eu iusqu'à present, & à la guerre & à la chaffe. Or sçachant bien que la creance aux fonges est incompatible avec la Foy, cela les rend plus opiniaftres; veu mesmement qu'ils se persuadent que dès lors que les Hurons ont receu la Foy, & qu'ils ont quitté leurs fonges, ils ont commencé à se perdre: & tout leur Païs a tousiours depuis esté en decadence, iusqu'à sa ruïne totale. Le diable suscite encore de faux bruits, par le moyen de quelques Hurons captifs & renegats, qui publient que les robes noires feront icy comme chez eux: que nous prenons par escrit les noms des enfants que nous les enuoyons en France; & que là on leur fait des rayes sur le corps avec du charbon, & à mesure que ces rayes s'effacent, les personnes qui les portent, font affligées de maladies iusqu'à la mort. [84] Quoy que cette calomnie soit bien grossiere, & bien ridicule, le diable ne laisse pas de s'en feruir, pour commencer à nous disputer la conqueste que nous

was, that one of these Captains came early next morning to our Chapel door, and there exhorted those who entered to pray well; then, entering himself, he bade them anew to conduct themselves properly during the service, and to heed well the Father's words. But he did not offer to pray himself, both he and most of the elders turning a deaf ear to God's word. They invite the Father, indeed, to continue his instruction of the young people; [83] but fear of the world and regard for the flesh hold them still in swaddling-clothes, old as they are.

Dreams form one of the chief hindrances to their Conversion; and to these they are so attached that they attribute to them all their past great successes, both in war and in hunting. Now, as they well know that the belief in dreams is incompatible with the Faith, they become even more obstinate; especially, as they are aware of the fact that, the moment the Hurons received the Faith and abandoned their dreams, their ruin began, and their whole Country has ever since been declining to its final total destruction. The devil still circulates false reports, through certain Huron prisoners and renegades, who proclaim that the black gowns will pursue the same course here as with them; that we write down the names of children; that we send them to France, where their bodies are marked with charcoal; and that, in the same ratio as these marks gradually become defaced, the persons bearing them are afflicted with ailments, until at last they die. [84] Gross and ridiculous though this calumny is, the devil does not fail to use it, to dispute with us the advantage which we are gaining over him. But he has not yet succeeded in preventing the large attendance at Prayers

faifons fur luy. Mais il n'a pû encore empescher le concours qui se fait aux Prieres tous les matins: & malgré luy, pour mieux solemnifer la Feste de Noël, nous auons donné le nom de cette Feste à vne bonne Iroquoife, qui a demandé le Baptesme avec instance; & celuy de Ieanne à vne autre bien malade, qui se traina pourtant iusqu'à la Chapelle le iour de S. iean l'Euangeliste.

Le Pere fut aduerti, mais trop tard, pour l'aller conferer à vne pauvre fille captiue de la Nation de Chat, qui fut cruellement massacrée par le commandement de sa Maistresse, à laquelle elle ne plaifoit pas, à cause qu'elle estoit de temps en temps opiniastre. Ce fut le vingt-septième de Decembre, que sa Maistresse se mit en l'esprit de s'en defaire; c'est pourquoy sans beaucoup deliberer, elle donna commission à vn ieune homme de la tuër; Il prend sa hache, fuit cette pauvre victime, lors qu'elle alloit au bois; [85] mais il se rauise, & vient faire son coup à la veuë de tout le monde; il la laisse donc retourner, & lors qu'elle estoit à la porte du Bourg, il luy décharge vn coup de sa hache sur la teste, & la iette par terre comme morte: elle n'estoit pas pourtant blessée à mort, si bien qu'elle fut portée dans vne Cabanne prochaine, pour estre pensée: mais comme on eut reproché au meutrier, qu'il ne sçauoit ce que c'estoit de casser des testes: il retourne, arrache la proye d'entre les mains de ceux qui la tenoiët, la traine, & luy décharge d'autres coups, qui luy osterent la vie. Ce meutre n'estonna point les enfants qui se recreoient là auprès, & ne les diuertit point de leur ieu: tant ils sont desia accoutumez à voir le sang des pauvres captifs. Sur le soir, le meutrier, ou

every morning; and, in spite of him, in order the better to solemnize the Christmas Festival, we gave its name to a good Iroquois woman, who urgently asked for Baptism; and that of Jeanne to another woman, who, though very sick, dragged herself as far as the Chapel on the day of St. John the Evangelist.

The Father was sent for, but too late, to confer this sacrament upon a poor captive girl of the Cat Nation, who was cruelly murdered by order of her Mistress, whom she displeased by her occasional obstinacy. On the twenty-seventh of December, her Mistress took a notion to get rid of her; therefore, without much deliberation, she commissioned a young man to kill her. Taking his hatchet, he followed this poor victim on her way to the woods; [85] but he changed his mind, and came back to do the deed in the sight of all. Accordingly, he allowed her to return, and, when she was at the entrance to the Village, struck her on the head with his hatchet, felling her to the ground, apparently dead. Yet, she was not mortally wounded, and was therefore carried into a neighboring Cabin to have her wound dressed. When, however, the murderer was taunted with his want of skill in head-splitting, he returned, snatched his prey from those who held her, dragged her away, and gave her more blows which killed her. This murder did not startle the children playing near by, or even divert them from their game, so accustomed are they to the sight of these poor captives' blood. Toward evening, the murderer, or some one else, went crying aloud through the streets and cabins, that such and such a person had been put to death; whereupon all began to make a

quelqu'autre, fut crier tout haut par les ruës, & par les cabannes, qu'une telle personne avoit esté mise à mort. Alors chacun se mit à faire du bruit des pieds & des mains: quelques-vns avec des bastons frappoient sur les écorces des cabânes, pour épouventer l'ame de la defuncte, & la chasser bien loin. Les Predicateurs de l'Evangile font [86] tous les iours dans les mesmes dangers, parmy ces Peuples.

Vne bonne Catechumene Iroquoise, abhorrant cette cruauté, donna quasi à mesme temps au Pere des marques de l'amour qu'elle a pour la Foy: car estant recherchée par vn des considerables du Païs, homme bon guerrier & bon chasseur, deux qualitez qui font icy les bons partis; elle luy declara d'abord, que voulant estre Chrestienne, elle ne prendroit point de Mary, qui n'eust le mesme desir. Il promet de se faire instruire: & comme il avoit grande passion pour cette femme, il fut trouver le Pere pour cela; voila de beaux commencements: la Catechumene estoit bien-aïse, en gagnant cét homme à Dieu, de l'épouser: mais le Pere luy ayant dit, qu'elle ne pouvoit contracter avec luy, pource qu'il avoit desia vne autre femme, elle luy declara genereusement, qu'elle ne le prendroit point, puis que cela estoit contre les Loix de la Religion qu'elle vouloit embrasser.

Vn autre en fuitte se presente avec les mesmes avantages, & le mesme empeschement: [87] elle le rebutte courageusement; c'estoient là deux rudes attaques pour vne Catechumene. On luy dit qu'elle ne doit donc pas esperer de se marier, puis qu'il n'y a personne dans le Bourg sans femme: qu'elle ne doit plus s'attendre à de si bons rencontres, & qu'elle se va décrier par tout; elle tient ferme, persistant

noise with their feet and hands, while some beat with sticks the bark of their cabins, to frighten the soul of the departed and drive it far away. The Preachers of the Gospel are [86] daily exposed to like dangers among these Peoples.

A good Iroquois woman, a Catechumen, who abhorred such cruelty, gave the Father, at about this time, evidence of her attachment to the Faith. Being sought in marriage by one of the leading men of the Country, a brave warrior and a good hunter,—two qualities which here mark a desirable suitor,—she told him at once that, intending to become a good Christian, she would take no Husband who had not the same desire. He promised to seek instruction; and, as he had a strong passion for her, went to find the Father for that purpose. These were fine beginnings. The Catechumen was very glad to win this man to God and to marry him; but, being told by the Father that she could not be united to him, as he already had a wife, she nobly declared that she would not take him, as it was against the Laws of the Religion which she wished to embrace.

Then another man offered himself, with the same advantages and the same disqualification, [87] and she bravely rejected him. Those were two severe assaults for a Catechumen. She was told that now she must not hope to marry, as there was no unmarried man in the Village; that she must not expect any more such good offers; and that she would be universally censured. But she held firm, bravely clinging to her first resolution; and what she did a month later well shows the spirit with which she embraced Christianity. One of the chief Captains of the Village, a man of proud and arrogant bearing,

courageusement dans son premier dessein. Ce qu'elle fit vn mois apres, montre bien de quel cœur elle embrassoit le Christianisme. Vn des principaux Capitaines du Bourg, homme fier & superbe en apparence, la va trouver vn soir en sa cabanne, pour la solliciter au mal. Cette façon d'agir est si commune parmy ces Iroquois, qu'elle se fait quasi publiquement & sans honte. Cette pauvre femme n'eut point d'égard à la condition de ce méchant homme; elle l'éconduit au commencement avec douceur. Il persiste; elle le rebute. Il prie, il menace, il se met en colere: la pauvre femme le voyant en fougue, s'échappe & s'enfuit dans vne cabanne où estoit le Pere, luy raconte le tout, & fait vne nouvelle protestation de mourir [88] plustost que de faire chose aucune contre sa promesse. Resister au peché, combattre pour la vertu, c'est la marque d'une Foy veritable. Cette action luy acquit de l'honneur: chacun disoit qu'elle meritoit d'estre Chrestienne, & qu'elle auoit tousiours mené vne vie fort innocente.

La premiere Baptisée de cette année 1656. eut des affauts aussi rudes, mais d'une autre façon. C'est cette Teotonharafon, qui a si bien commencé, comme nous auons dit, & qui a presché la Foy des premiers dans son País, & qui l'a plantée dans sa cabanne, où les Prieres se font reglement tous les iours, avec grande consolation du Pere. Si elle eust presté l'oreille aux faux bruits que quelques Hurons ont semé contre la Foy, il y a long-temps qu'elle auroit tout abandonné. Dieu a permis pour l'éprouer, que les choses que les Payens luy ont predites, luy soient arriuées. Aussi-tost que tu feras du nombre des Croyans, luy disoient-ils, tu feras attaquée de maladie;

sought her one evening in her cabin, for the purpose of seducing her to evil—something so common among these Iroquois that it is done almost openly and without shame. The poor woman heeded not the rank of that wicked man; she refused him, gently at first; and, when he persisted, she repulsed him. He begged, threatened, flew into a passion; and the poor woman, seeing him carried away with wrath, escaped, fled into a cabin where the Father was, told him all, and made a fresh vow to die [88] rather than break her promise. To resist sin, to fight for virtue,—those are the acts which distinguish a true Faith. The deed brought her honor, all agreeing that she deserved to become a Christian, and that she had always led a very innocent life.

The first person Baptized this year, 1656, was assaulted just as severely, but in another way. I allude to that Teotonharason, who made so good a beginning, as we have related, and who was one of the first to preach the Faith in her Country and plant it in her cabin, where Prayers are held regularly every day, to the Father's great gratification. Had she listened to the false reports circulated against the Faith by certain Hurons, she would long ago have abandoned the whole matter. In order to try her, God suffered the Pagans' predictions to be verified in her case. "As soon as thou hast joined the Believers," they said to her, "thou wilt be attacked with illness, and all thy family will be visited with misfortunes and calamities." Strange to relate, [89] at the height of her devotion, while we were using her cabin as a Chapel and as a place for holding Catechisms, she was seized with a malignant disease, and, at the same time, received word that her mother,

toute ta famille se remplira de mal-heurs & de miseres. Chose estonnante, [89] au fort de ses deuotions, lors que nous nous seruions de sa cabanne pour Chapelle, & pour y faire les Catechismes, elle fut prise d'une méchante maladie, & à mesme temps, on luy apporta nouvelle que sa mere, bonne Catechumene, s'étoit rompu la iambe, la veille mesme que sa grand'mere venoit d'estre Baptisée. Et pour comble de ses mal-heurs, ou de ses benedictions, vn sien petit fils de dix à douze ans, qui n'a rien de fauage, ny dans son humeur, ny dans sa façon exterieure, qui prie Dieu à merueille, & qui sçait tres-parfaitement tout le Catechisme, fut saisi d'une fièvre lente, qui le consommoit à veuë d'œil. Tout cela n'ébranle point l'esprit de Teotonharafon: les Prieres se continuent dans sa cabanne: elle les fait, quoy que gifante sur sa natte: le pauvre enfant tout décharné & tout foible qu'il est, s'aproche tousiours du Pere, quand il faut prier Dieu, & répondre aux demandes de son Catechisme: Enfin cette pauvre femme se fit Baptizer le 23. de Ianuier, pour ne pas perdre le fruit de ses souffrances.

a good Catechumen, had broken her leg—all this, on the very eve of her grandmother's Baptism. To crown her misfortunes, or her blessings, a little boy of hers, between ten and twelve years old,—who had nothing of the savage either in disposition or appearance, who had a wonderful gift of prayer, and who knew the whole Catechism perfectly,—was taken with a slow fever, from which he wasted away before our eyes. Through all this, Teotonharason remained firm; Prayers were continued in her cabin, in which she joined, though lying on her mat; the poor child, weak and wasted though he was, always drew near to the Father to pray and to answer his Catechism; and, finally, the poor woman, not to lose the reward of her sufferings, received Baptism on the 23rd of January.

[90] CHAPITRE IX.

QUELQUES GUERISONS REMARQUABLES. LE PERE CONTINUË SES INSTRUCTIONS. LES SAUVAGES OBEÏSSENT À LEURS SONGES.

Ceux qui auoient predit des afflictions à la famille, dont nous venons de parler, si elle receuoit la Doctrine de Iesus-Christ, croyoient auoir vn grand argument contre la Foy, quand ils virent ces pauvres gens à deux doigts de la mort: mais ils ne connoissoient pas la puissance de celuy, *qui deducit ad inferos & reducit*, qui conduit les personnes iusques à l'ouuerture du tombeau, & puis les ramene quand il luy plaist. Dieu enuoye quelquefois des maladies purement pour faire paroistre sa gloire. Celle de Theotonharafon estoit de cette nature. Tout le monde la iugeoit incurable. Elle-mesme s'attendoit à la mort. Aussi-tost qu'elle eut [91] receu le Baptesme, son corps receut ses forces, & fit paroistre que ce Sacrement luy auoit rendu la vie du corps aussi bien que de l'ame. La guerison de son fils fut encore plus miraculeuse. Ce pauvre enfant s'en alloit mourant, il ne faisoit que languir, vne fièvre etique le minoit iusques aux os; il nous faisoit grande compassion, ce n'estoit plus qu'un squelette; & il se trouuoit pourtant aux Prieres tous les iours, avec vne affection & vne deuotion, qui paroissoit sur son visage & en sa parole. Au fort de son mal, le Pere luy donne le saint Baptesme, de peur qu'il ne meure sans ce benefice. Chose

[90] CHAPTER IX.

SOME REMARKABLE CURES. THE FATHER CONTINUES
HIS TEACHINGS. THE SAVAGES OBEY
THEIR DREAMS.

THOSE who had prophesied misfortunes for the family of which we have just spoken, if it received the Doctrine of Jesus Christ, thought they had a strong argument against the Faith when they saw those poor people within two finger-breadths of death; but they knew not the power of him, *qui deducit ad inferos et reducit*—who leads men to the mouth of the tomb, and brings them back again, when he chooses. God sometimes sends disease simply to make his glory manifest. Theotonhara-son's illness was of this nature. Every one thought her incurable, and she herself expected to die; but, as soon as she was [91] Baptized, her strength returned, showing that this Sacrament had imparted life to body as well as to soul. Her son's cure was still more miraculous. The poor child was wasting and dying away; a consumptive fever left him naught but bones; we were filled with compassion, seeing him reduced to a mere skeleton; and yet he attended Prayers every day, with a love and devotion that was apparent in face and speech. At the height of his illness, the Father gave him holy Baptism, fearing lest he should die without that sacrament. Marvelous to relate, no sooner had he received it, than the fever, as if in fear of those sacred Waters,

prodigieuse! il ne l'eut pas plustost receu, que comme si la fièvre eut eu peur de ces Eauës sacrées, elle le quitta sur l'heure, pour ne plus retourner. Le voila donc guery, sans ressentir depuis aucun mal: bref, il se porte mieux qu'aucun de ses compagnons.

Nous auons veu encore quelque chose de plus grand. Cette Theotonharafon auoit deux Tantes, dont l'une estoit sur le point de mourir; & l'autre languissoit [92] d'une fièvre opiniastre, sans qu'on y pût remedier. Nostre Neophyte leur dit que le vray remede à leurs maux, estoit le Baptisme: qu'elle & son fils, auoient esté gueris par ce remede. Ces pauvres malades font venir le Pere, luy exposent leur desir: Le Pere les instruit; elles écoutent, *fides ex auditu*, la Foy entre par leurs oreilles; & leur donne des pensées plus fortes de l'Eternité, que de la santé. Estant bien disposées, le Pere les Baptize, & le Baptisme les guerit soudainement toutes deux, avec l'estonnement de tout le monde. Aussi-tost qu'elles furent affranchies des maladies de l'ame & du corps, elles publierent par tout les merueilles de Dieu, combattant ceux qui attaquent nostre Creance, & qui l'accusent de tous les maux qui arriuent en leur Païs.

Le diable nous oppose encore deux autres ennemis; sçauoir est, les songes; comme nous auons desia remarqué, & l'indissolubilité du Mariage. On dit aux hommes qu'ils feront mal-heureux s'ils méprisent leurs songes: & aux femmes qu'il n'y a plus de mariages pour elles, si [93] elles se font Chrestiennes, pource qu'en quittant vn mechant mary, elles n'en pourront pas prendre vn autre. Dieu sçaura bien triompher, quand il luy plaira, de tous ces obstacles.

Le neuvième de Ianuier, sur le soir, nous fumes spectateurs de la plus raffinée forcellerie du Païs:

left him on the instant, never to return. He is permanently cured, and, in short, enjoys better health than any of his comrades.

We have witnessed something still more wonderful. This Theotonharason had two Aunts, one of whom was at death's door, while the other was ill [92] with an obstinate fever which defied every remedy. Our Neophyte told them that the true remedy for their ailments was Baptism, which had cured both herself and her son. The poor invalids summoned the Father and declared to him their wish. He instructed them; they listened; *fides ex auditu* — "the Faith entered by their ears," and made them think more of Eternity than of health. Being well prepared, they were Baptized by the Father, and the Baptism immediately cured them both, to the astonishment of all. As soon as they were delivered from their diseases of body and of soul, they proclaimed God's marvels everywhere, combating those who attack our Belief and accuse it of all the ills that occur in their Country.

The devil still opposes us with two other enemies,—namely, dreams, as already noted, and the indissolubility of Marriage. Men are told that they will have ill luck if they disregard their dreams; and women, that there will be no more marriages for them if [93] they become Christians, because then they cannot take another husband when they have left a bad one. God will know well how to overcome all these obstacles when he sees fit.

Toward evening of the ninth of January, we were spectators of the most subtle sorcery of the Country, employed for the cure of a sick woman of our cabin who had long been ailing. The Sorcerer entered

c'estoit pour guerir vne malade de nostre cabanne, qui trainoit depuis long-temps; le Sorcier entre avec vne écaille de Tortuë en sa main, à demy pleine de petits cailloux; c'est dequoy ils se seruent pour faire leurs inuentions. Il prend place au milieu d'une douzaine de femmes, qui doiuent l'aider à chasser le mal; le voisinage s'affemble pour voir cette superstition, qui n'est autre, sinon que le Magicien frappant de sa Tortuë sur vne natte, & entonnant quelques chançons, les femmes dancent autour de luy à la cadence de son chant & du bruit qu'il fait avec sa Tortuë: vous les voyez remuer pieds, bras, teste & tout le corps, avec tant de violence, qu'elles en fuent à grosses gouttes, en peu de temps. Au premier branle le mal ne fut pas encore [94] chassé, non plus qu'au second, ny au troisième. Ce qui fit prolonger la dance bien auant dans la nuit, pendant laquelle la malade ne laissa pas d'estre autant incommodée qu'auparauant.

Le quinzième, apres auoir Baptisé en nostre Chapelle vn ieune Huron, nous passâmes vne bonne partie de la matinée à celebrer le saint iour du Dimanche, faisant prier & enseignant ceux qui venoient, en telle quantité, que nostre Chapelle fut remplie par sept fois. Comme nous leur expliquons nos Myſteres, aussi nous racontent-ils par fois leurs fables. Ils ont vne plaifante réuerie touchant la production des hommes sur la terre. Ils disent qu'un iour le Maistre du Ciel arrachant vn gros arbre, fit vn trou qui repond du Ciel en terre: & qu'un homme de ce Pais là, s'estant mis en colere contre sa femme, la ietta dans ce trou, & la precipita du Ciel en terre, sans la bleffer, quoy qu'elle fut enceinte de deux enfans, garçon & fille. Or c'est de ces deux Iumeaux

with a Tortoise-shell in his hand, half full of small pebbles,—such are their instruments of magic. He took a seat in the midst of a dozen women who were to help him in banishing the disease, and the neighbors gathered about to see this superstitious ceremony. All it consists in is, that the Magician strikes the Tortoise-shell against a mat, and intones a song, while the women dance about him, in time with his singing and with the noise of the Tortoise-shell. You see them move their feet, arms, head, and entire body, with such violence that great drops of perspiration soon cover their bodies. At the first trial, the disease was not [94] expelled, or at the second, or at the third; this caused the dance to be prolonged far into the night, while the patient's illness abated not a particle.

On the fifteenth, after Baptizing a young Huron in our Chapel, we spent a good part of the morning in observing the holy Sabbath day, teaching, and directing the prayers of our visitors, who came in such numbers as to fill our Chapel seven times over. As we explain our Mysteries to them, so they at times relate their legends to us. They have an amusing myth touching the creation of mankind on earth. They say that one day the Master of Heaven, plucking up a large tree, made a hole leading from Heaven to earth; and a man of that Country, becoming angry with his wife, threw her into this hole, and so made her fall from Heaven to earth. She was not hurt, however, though she was pregnant with two children, a boy and a girl. Now, by these Twins the earth was peopled.⁶ How dark is man's mind when it walks without the torch of the Faith!

que la terre a esté peuplée. Que l'esprit de l'homme est tenebreux, quand il marche sans le flambeau de la Foy.

[95] La calomnie que font courir quelques mauuais Hurons, est bien plus dangereuse. Ils disent que pour nous venger des torts que nous auons receus des Iroquois & des autres Sauuages, nous en voulons mener au Ciel le plus que nous pourrons, pour les brûler & les rostir avec plaisir: & que cette vengeance est la seule recompence que nous pretendons pour toutes les peines, les soins, les miseres & les trauaux que nous prenons à les conuertir. O qu'il est vray que les hommes iugent des autres selon leur humeur, & selon leurs dispositions.

D'autres qui n'ont pas l'esprit si mal fait que de s'arrester à ces sottises, disent que la Foy est bonne pour les François, à qui le Ciel appartient; mais que pour eux ils n'ont pas de si hautes pretentions, & qu'ils se contentent apres leur mort, de la demeure de leurs Ancestres. Il y en a qui ne font pas maris d'entendre parler du Ciel, des plaisirs qu'on y promet à ceux qui croient; mais ils ne veulent pas qu'on leur parle de la mort, ny de l'Enfer, ny de mépriser les songes, qu'ils reconnoissent pour le [96] grand Demon & le grand Genie du Païs, à qui toutes les defferences & tous les sacrifices se rendent, avec vne fidelité qui n'est pas croyable, en voicy quelques marques.

Il n'y a pas long-temps qu'un homme du Bourg d'Oïgoen, vit vne nuit en dormant dix hommes, qui se plongeioient en la riuere gelée, entrant par vn trou fait à la glace, & sortants par l'autre; à son réueil, la premiere chose qu'il fait, c'est de preparer vn grand festin, & d'y inuiter dix de ses amis: Ils y viennent tous; ce n'est que ioye, & que réjouïssances. On y

[95] The calumny circulated by some malicious Hurons is much more dangerous. They say that, in order to take revenge for injuries received from the Iroquois and other Savages, we wish to lead to Heaven as many of them as we can, in order to burn and roast them there at our pleasure; and that this revenge is the sole recompense that we expect in return for all the pains, troubles, hardships, and labors that we undergo in converting them. Oh, how true it is that men judge others according to their own nature and character!

Others, who are not so dull as to be caught by these stupidities, say that the Faith is good for the French, to whom Heaven belongs; but, as for themselves, they have no such high pretensions, and are content, after death, with the abode of their Ancestors. There are some who are not displeased to hear about Heaven, and the pleasures promised to believers; yet they are unwilling to be told of death and Hell, or to be enjoined to set dreams at naught, which to them represent the [96] great Demon and Genius of the Country, to whom all homage is paid, and all sacrifices are rendered, with a fidelity that passes belief. This will be illustrated by what follows.

Not long ago, a man of the Village of Oiogoen saw one night, in his sleep, ten men plunge into the frozen river, entering through a hole made in the ice, and coming out through another. The first thing that he did on waking was to prepare a great feast, to which he invited ten of his friends. They all came; joy and gladness prevailed, with singing, dancing, and every accompaniment of a good feast. "This is well," said the Master of the feast, "you

chante, on y dance, & on y fait toutes les ceremonies d'un bon banquet. Voila qui va bien, dit le Maistre du festin, vous me faites plaisir, mes freres, de témoigner par cette ioye, que vous agreez mon festin; mais ce n'est pas tout, il faut me faire paroistre si vous m'aimez. Là-dessus, il leur raconte son songe, qui ne les estonna pas pourtant: car sur l'heure mesme, ils se presenterent tous dix à l'exécuter: On va donc à la riuere, on perce la glace, & on y fait deux trous éloignez l'un de [97] l'autre de quinze pas. Les Plongeurs se dépouillent: le premier fraye le chemin aux autres, fautant dans un des trous, il fort heureusement par l'autre: le second en fait de mesme, & ainsi des autres iusqu'au dixième, qui paya pour tous: car il ne pût s'en tirer, & mourut miserablement sous la glace.

Dans le mesme Bourg d'Oïogoen, il se fit l'an passé vne chose qui mit bien en peine tous ses habitans. Un d'eux auoit songé qu'il faisoit festin d'un homme, il inuite tous les principaux du Païs, pour venir chez luy entendre vne chose d'importance. Estans assemblez, il leur dit que c'estoit fait de luy, puis qu'il auoit eu un songe, qu'on n'exécuteroit pas; mais que sa perte caueroit celle de toute la Nation; qu'il falloit s'attendre à un renuersement, & à un debris vniuersel de la terre. Il s'étend bien au long sur cette matiere, & puis donne à deuiner son songe; personne n'en approchoit. Il n'y en eut qu'un, qui se doutant bien de la chose, luy dit, Tu veux faire festin d'un homme, tiens, prend mon frere que voila, ie le met entre tes mains [98] pour estre presentement coupé en morceaux, & mis dans la chaudiere. La frayeur faist tous les assistans, excepté celuy qui auoit songé: qui repliqua que son songe demandoit

give me pleasure, my brothers, showing by your joy that you like my entertainment. But it is not all; you must show me whether you love me." Thereupon, he told them his dream, which, however, did not confound them; for, instantly, all ten offered to fulfill it. Accordingly, they went to the river, and pierced the ice, making two holes, [97] fifteen paces apart. The Divers stripped. The first one prepared the way for the others, plunging into one of the holes and coming out successfully at the other. The second did the same, and likewise the rest, until the tenth man's turn came, who paid the penalty for all; he could not find his way out, and perished miserably under the ice.

In the same Village of Oiogoen, there occurred last year an event which caused all the inhabitants much anxiety. One of them, having dreamed that he gave a feast of human flesh, invited all the chief men of the Country to his cabin to hear a matter of importance. When they had assembled, he told them that he was ruined, as he had had a dream impossible of fulfillment; that his ruin would entail that of the whole Nation; and that a universal overthrow and destruction of the earth was to be expected. He enlarged at great length on the subject, and then asked them to guess his dream. All struck wide of the mark, until one man, suspecting the truth, said to him: "Thou wishest to give a feast of human flesh. Here, take my brother; I place him in thy hands [98] to be cut up on the spot, and put into the kettle." All present were seized with fright, except the dreamer, who replied that his dream required a woman. Superstition went so far, that they adorned a girl with all the riches of the Country,—with

vne femme. La superstition fut iusques-là, qu'on para vne fille de toutes les richesses du Païs, de brasselets, de colliers, de couronnes, & de tous les ornements ordinaires aux femmes; comme autresfois on paroît les victimes qui deuoient estre immolées: & de vray cette pauvre innocente, qui ne sçauoit pas pour quoy on la faisoit si iolie, fut menée au lieu destinée pour le sacrifice. Tout le peuple s'y trouue pour voir ce spectacle si estrange. Les conuiez prennent leur place; l'on fait paroître au milieu du cercle cette victime publique. On la met entre les mains du Sacrificateur, qui estoit celuy-là mesme pour qui se deuoit faire le sacrifice. Il la prend: on le regard faire: on porte compassion à cette innocente: & lors qu'on pensoit qu'il luy alloit décharger le coup de la mort. Il s'écrie; ie suis content, mon songe n'en veut pas dauantage. N'est-ce pas vne grande charité, [99] d'ouurir les yeux à vn peuple si grossièrement abusé.

Non seulement ils croient à leurs songes, mais ils font vne feste particuliere du Demon des songes. Cette feste se pourroit appeller la feste des fous, ou le Carnauai des mauuais Chrestiens: car le diable y fait quasi faire la mesme chose, & à mesme temps. Ils nomment cette feste HONNONOVARORIA. Les Anciens la vont proclamer par les ruës du Bourg. Nous en vismes la ceremonie le vingt-deuxième de Février de cette année 1656. Aussi-tost que cette feste fut intimée par ces cris publics, on ne voyoit que des hommes, des femmes & des enfants, courir comme des fous, par les ruës & par les cabannes, mais bien d'une autre façon que ne font les Masquarades en Europe; la plupart sont presque tous nuds, & semblent estre insensibles au froid, qui est presque insupportable à

bracelets, collars, crowns, and all the ornaments used by women,—just as victims of old were decked for immolation; and that poor innocent, not knowing why she was made to look so pretty, was actually led to the place appointed for the sacrifice. All the people attended to witness so strange a spectacle. The guests took their places, and the public victim was led into the middle of the circle. She was delivered to the Sacrificer, who was the very one for whom the sacrifice was to be made. He took her; they watched his actions, and pitied that innocent girl; but, when they thought him about to deal her the death-blow, he cried out: “I am satisfied; my dream requires nothing further.” Is it not a great charity [99] to open the eyes of a people so grossly in error?

Not only do they believe in their dreams, but they also hold a special festival to the Demon of dreams. This festival might be called the festival of fools, or the Carnival of wicked Christians; for, in both, the devil plays almost the same part, and at the same season. They call this celebration HONNONOUARORIA, and the Elders announce it through the Village streets. We witnessed the ceremony on the twenty-second of February, of this year, 1656. Immediately upon the announcement of the festival by these public cries, nothing was seen but men, women, and children, running like maniacs through the streets and cabins,—this, however, in a far different manner from that of Masqueraders in Europe, the greater number being nearly naked, and apparently insensible to the cold, which is well-nigh unbearable to those who are most warmly clothed. Some, indeed, give no farther evidence of their folly, than to run

ceux qui font les mieux couuerts. Il est vray que quelques-vns ne donnēt point d'autre marque de leur folie, que de courir auffi demy-nuds par toutes les cabannes; mais d'autres font malins: les [100] vns portent de l'eau, ou quelque chose de pire, & le iettent sur ceux qu'ils rencontrent. D'autres prennent les tifons du foyer, les charbons & les cendres, & les éparpillent ça & là, sans confiderer sur qui tout cela peut tomber. D'autres brisent les chaudieres & les plats, & tout le petit mefnage qu'ils trouuent en leur chemin. Il y en a qui vont armez d'espées, de bajonnetes, de cousteaux, de haches, de bastons, & font semblant d'en vouloir décharger sur les premiers venus, & tout cela se fait iufques à ce qu'on ait trouué & executé leur fonge, en quoy il y a deux choses bien remarquables.

La premiere est, qu'il arriue quelquefois, qu'on n'est pas assez bon deuin pour rencontrer leurs pensées: car ils ne les proposent pas clairement; mais par enigmes, par mots couuerts, en chantant, & quelques-fois par gestes feulement; si bien qu'on ne trouue pas toujours de bons Oedipes. Et neantmoins ils ne partent point du lieu, qu'on n'ait rencontré leur pensée; & si l'on tarde trop, si on ne la veut pas deuiner, ou si [101] l'on ne peut pas, ils menacent de reduire tout à feu & à cendres: ce qui n'arriue que trop fouuent, & nous l'auons quasi experimenté à nos despens. Vn de ces infensez s'estant glissé en nostre cabanne, vouloit à toute force qu'on deuinât son fonge, & qu'on y satisfist. Or iagoit que nous eussions déclaré au commencemēt, que nous n'estions pas pour obeïr à ces refueries: il persista neantmoins pendant vne longue espace de temps à crier, à tempester & faire le furieux; mais en nostre absence:

thus half naked through all the cabins; but others are mischievous. [100] Some carry water, or something worse, and throw it at those whom they meet; others take the firebrands, coals, and ashes from the fire, and scatter them in all directions, without heeding on whom they fall; others break the kettles, dishes, and all the little domestic outfit that they find in their path. Some go about armed with javelins, bayonets, knives, hatchets, and sticks, threatening to strike the first one they meet; and all this continues until each has attained his object and fulfilled his dream. In this connection, two things are worthy of note.

First, it sometimes happens that one is not bright enough to guess their thoughts; for they are not clearly put forth, but are expressed in riddles, phrases of covert meaning, songs, and occasionally in gestures alone. Consequently, a good *Œdipus* is not always to be found. Yet, they will not leave a place until their thought is divined; and, if they meet with delay, or a disinclination or [101] inability to guess it, they threaten to burn up everything,—a menace which is only too often executed, as we very nearly learned to our own cost. One of these maniacs stole into our cabin, determined that we should guess his dream and satisfy it. Now, we had declared at the outset, that we would not comply with these dreams; yet he persisted for a long time in shouting, storming, and raving—in our absence, however, for we retired to an outlying cabin to avoid the riot. One of our hosts, annoyed by these cries, came to him to learn what he wanted. The madman answered, “I kill a Frenchman; that is my dream, which must be fulfilled at any cost.” Our host

car nous nous retirâmes dans vne cabanne champestre pour éviter tous ces defordres. Vn de nos hostes ennuyé de ces cris, se presente à luy pour sçauoir ce qu'il pretendoit. Ce furieux repart. Je tuë vn François: voila mon songe, qui doit estre executé, quoy qu'il en couste. Nostre hoste luy iette vn habit à la Françoisise, comme les dépouilles d'un homme mort: & à mesme temps se mettant luy-mesme en furie, dit qu'il veut vanger la mort du François; que sa perte fera fuiuite de celle de tout le Bourg, qu'il va reduire en cendre, commençant par sa propre cabanne. [102] Là-dessus il en chasse & parens & amis, & domestiques, & tout plein de monde, qui s'estoit amassé pour voir l'issuë de ce tintamarre. Estant demeuré seul, il ferme les portes, & met le feu par tout. Dans ce mesme instant que le monde s'attendoit de voir toute cette cabanne en flamme; Le Pere Chaumonot venant de faire vne action de charité, arriue. Il voit sortir vne horrible fumée de sa maison d'écorce; on luy dit ce que c'est. Il enfonce vne porte: il se iette au milieu du feu & de la fumée, retire les tisons, eteint le feu, fait doucement sortir son hoste, contre l'attente de toute la populace, qui iamais ne resiste à la fureur du Demon des songes. Cét homme continuë dans sa fureur. Il court les ruës & les cabannes, crie tant qu'il peut qu'il va mettre tout en feu, pour vanger la mort du François. On luy presente vn chien, pour estre la victime de sa colere, & du Demon de sa passion. Ce n'est pas assez, dit-il, pour effacer la honte & l'affront qu'on me fait, de vouloir tuër vn François logé en ma maison. On luy en presente vn second. Il s'appaise tout [103] à coup, & s'en retourne chez soy aussi froidement, comme si rien ne se fust passé.

threw him a French coat, pretending that it had been stripped from a dead man; at the same time, working himself into a frenzy, he declared his determination to avenge the Frenchman's death, saying that his destruction should be followed by that of the whole Village, which he was going to reduce to ashes, beginning with his own cabin. [102] Thereupon, he drove out relatives and friends and servants, and all the crowd which had gathered to witness the outcome of this hubbub. Left alone, he shut the doors, and set the whole place on fire. At the moment when all were expecting to see the entire cabin burst into flames, Father Chaumonot, returning from an errand of charity, arrived on the scene. He saw a fearful smoke issuing from his bark house, and was told the reason. Breaking in a door, he rushed into the midst of the fire and smoke, removed the firebrands, extinguished the fire, and gently forced his host to withdraw,—to the surprise of the entire populace, who never thwart the fury of the Demon of dreams. The man's frenzy, however, did not abate; he ran through the streets and cabins, crying at the top of his voice that he would set everything on fire, in order to avenge the Frenchman's death. A dog was offered him, to become the victim of his wrath and of the Demon of his passion. "That is not enough," he said, "to wipe out the shame and indignity done me in wishing to kill a Frenchman lodged in my house." A second dog was offered him, and he became pacified [103] at once, returning to his cabin as calmly as if nothing had occurred.

Note, if you please, by the way, that, just as he who has captured a prisoner in war, often takes only

Remarquez, s'il vous plaist, en passant, que comme en leurs guerres, celuy qui a pris vn prisonnier, n'en a fouuent que les dépoüilles & non pas la vie: De mesme celuy qui a songé qu'il doit tuër quelqu'un, se contente bien fouuent de ses habits, sans attenter à sa personne. C'est pour cela qu'on donna vn habit de François au songeur. Passons outre.

Le frere de nostre hôte voulut iouer son personnage, aussi bien que les autres. Il s'habilla quasi en Satyre, se couurant de paille de bled d'Inde depuis les pieds iusques à la teste. Il fait accommoder deux femmes en vrayes Megeres: elles auoient les cheveux épars, la face noire comme du charbon, le corps couuert de deux peaux de Loups, elles estoient armées chacune d'un leuier, ou d'un gros pieu. Le Satyre les voyât bien équipées, se pourmene par nostre cabanne, chantant & heurlant à pleine teste. Il monte en fuite sur le toit, il y fait mille tours, criant comme si tout [104] eut esté perdu. Cela fait, il descend, s'en va grauement par tout le Bourg, les deux Megeres le precedent, & fracassent tout ce qu'elles rencontrent, avec leurs pieux. S'il est vray de dire que tous les hommes ont quelque grain de folie, puis que *Stultorum infinitus est numerus*; il faut confesser que ces peuples en ont chacun plus de demie once. Ce n'est pas encore tout.

A peine nostre Satyre & nos Megeres, s'estoient dérobez à nos yeux; que voila vne femme qui se iette dans nostre cabane. Elle estoit armée d'une arquebuse, qu'elle auoit obtenuë par son songe. Elle crioit, hurloit, chantoit, disant qu'elle s'en alloit à la guerre contre la Nation de Chat, qu'elle les combattroit, & qu'elle rameneroit des prisonniers. Se

his apparel, and not his life, so he who has dreamed that he is to kill some one, very often contents himself with his clothes, without assailing his person. For that reason, the dreamer was given a Frenchman's coat. Let us proceed.

Our host's brother, like all the rest, wished to play his part. Dressing himself somewhat like a Satyr, and decking his person from top to toe with the husks of Indian corn,—he had two women disguise themselves as veritable Megeras,—their hair flying, their faces coal-black, their persons clothed with a couple of Wolfskins, and each armed with a handspike or large stake. The Satyr, seeing them well fitted out, marched about our cabin, singing and howling at the top of his voice. Then, climbing to the roof, he went through a thousand antics, with an outcry as if [104] the day of destruction had come. After that, he came down, and proceeded solemnly through the entire Village, the two Megeras walking before him, and striking with their stakes whatever chanced to come under their hands. If it be true that every one has some grain of folly,—since *Stultorum infinitus est numerus*,—then these people must be acknowledged to possess more than half an ounce apiece. But this is not all.

Scarcely had our Satyr and Megeras passed out of our sight, when a woman, armed with an arquebus which she had obtained through her dream, rushed into our cabin. She was shouting, howling, and singing, saying that she was going to war against the Cat Nation, that she would fight them, and bring back some prisoners—with a thousand imprecations and curses on herself, if what she had dreamed should not take place.

donnant mille imprecations, & mille malediCTIONS si la chose n'arriuoit comme elle l'auoit songé.

Vn guerrier fuiuit cette Amazone. Il entra l'arc & les fléches en la main, avec vne baionnette. Il dance, il chante, il crie, il menace: puis tout à coup se iette sur vne femme, qui estoit entrée pour [105] voir cette comedie: il luy presente la baionnette à la gorge: la prend par les cheueux, se contente d'en couper quelques-vns, & puis il se retire, pour faire place à vn Deuin, qui auoit songé qu'il deuinerait tout ce qu'on auroit caché. Il estoit habillé ridiculement, tenant en main vne façon de caducée, dont il se seruoit pour montrer l'endroit où estoit la chose cachée. Il falloit neantmoins que son compagnon, qui portoit vne vase remply de ie ne sçay quelle liqueur, en remplist sa bouche, & la iettaist en soufflant, sur la teste & sur le visage, sur les mains & sur le caducée du Deuin, qui ne manquoit point apres cela, de trouuer ce dont il estoit question. Le m'en rapporte.

Vne femme furoient, avec vne natte qu'elle tend, & qu'elle prepare, comme si elle vouloit prendre du poisson. C'estoit à dire qu'on luy en deuoit donner, parce qu'elle l'auoit songé.

Vne autre met seulement à terre vn hoyau. On deuine qu'elle veut qu'on luy donne vn champ, ou vne piece de terre. C'est iustement ce qu'elle pensoit, [106] Elle se contenta de cinq fosses à planter du bled d'Inde.

On vint apres cela mettre deuant nos yeux vn petit marmoufet; nous le rejettons: on le place deuant d'autres personnes, & apres qu'on eust marmotté quelques paroles, on l'emporta sans autre ceremonie.

This Amazon was followed by a warrior, who came in carrying his bow and arrows and a bayonet. He danced and sang, shouted, and threatened; and then suddenly rushed at a woman who had entered to [105] view this comedy. He leveled the bayonet at her throat, then seized her by the hair, but was satisfied with cutting off a few locks; after this, he retired, to give place to a Diviner, who had dreamed that he could guess the location of any concealed article. He was ridiculously attired, and bore in his hand a sort of divining-rod, which he used for pointing out the place of concealment. Still, his companion, who carried a vase filled with some kind of liquor, was obliged to take a mouthful and blow it out upon the head, face, hands, and wand of the Diviner, before the latter could find the object in question. I leave the solution of the mystery to the reader.

A woman came in with a mat,⁷ which she spread out, and arranged as if she wished to catch some fish; she thus indicated that some must be given her, to satisfy her dream.

Another simply laid a mattock on the ground. It was guessed that she wanted a field or a piece of ground, which was exactly her desire. [106] She was content with five furrows for planting Indian corn.

After that, a little grotesque figure was put in front of us. We rejected it, and it was placed before other persons; after the mumbling of some words, it was carried off without further ceremony.

One of the Village chiefs appeared in wretched attire, and all covered with ashes. Because his dream, which called for two human hearts, was not

Vn des principaux du Bourg parut en tres-pauvre équipage. Il estoit tout couuert de cendres; & parce qu'on ne deuinoit pas son fonge, qui demandoit deux cœurs humains, il fit prolonger d'un iour la ceremonie, & ne cessa pendant ce temps-là de faire ses folies. Il entra dans nostre cabanne, où il y a plusieurs foyers, se met aupres du premier, iette en l'air, & cendres & charbons. Il fait le mesme au deuxième & au troisième foyer; mais il ne fit rien au nostre, par respect.

Il y en a qui viennent tout armez, & comme s'ils estoient aux prises avec l'ennemy; ils font les postures, les cris, & les chamaillis qui se pratiquent entre deux armées qui font aux mains.

D'autres marchent en bandes, & font [107] des dances avec des contorsions de corps, qui approchent de celles des possédez. Enfin ce ne feroit iamais fait, si on vouloit rapporter tout ce qu'ils font pendant trois iours & trois nuits que dure cette folie, avec vn tel tintamarre, qu'on ne peut presque trouuer vn moment pour estre en repos. Ce qui n'empescha pas pourtant, que les Prieres ne se fissent à l'ordinaire en nostre Chapelle, & que Dieu ne fust paroistre son Amour enuers ces pauvres peuples, par quelques guerisons miraculeuses, accordées en vertu du saint Baptesme, dont nous ne parlons pas icy. Acheuons le discours commencé, de l'obeïssance qu'ils rendent à leurs réueries.

Ce feroit vne cruauté, & vne espece de meurtre, de ne pas donner à vn homme ce qu'il a fongé: car ce refus feroit capable de le faire mourir: de-là vient qu'il y en a qui se voyent dépouïller de tout ce qu'ils ont, sans espoir d'aucune retribution: Car, quoy que ce soit qu'ils donnent, on ne leur rendra iamais rien,

guessed, he caused the ceremony to be protracted one day, never ceasing his foolish actions during that time. Entering our cabin, in which there are several fireplaces, he went to the first, and tossed ashes and coals into the air; he repeated the performance at the second and third, but did nothing at ours, out of respect.

Some come entirely armed, and behave as if they were engaging the enemy. They assume the attitudes, shout the battle-cries, and join in the scramble of two armies in action.

Others march about in companies, and perform [107] dances with contortions of body that resemble those of men possessed. In short, one would never end if he tried to relate all that is done during the three days and three nights in which this nonsense lasts, such a din prevailing the while that scarcely a moment's quiet is to be had. Yet this did not prevent us from holding Prayers as usual in our Chapel, or hinder God from manifesting his Love toward these poor peoples in certain miraculous cures, granted by virtue of holy Baptism. Of them, however, we shall not speak here. Let us finish the account already begun of their obedience to their dreams.

It would be cruelty, nay, murder, not to give a man the subject of his dream; for such a refusal might cause his death. Hence, some see themselves stripped of their all, without any hope of retribution; for, whatever they thus give away will never be restored to them, unless they themselves dream, or pretend to dream, of the same thing. But they are, [108] in general, too scrupulous to employ simulation, which would, in their opinion, cause all sorts

s'ils ne songent eux-mêmes, ou s'ils ne feignent auoir songé. Mais ils font, [108] pour la plupart, trop scrupuleux, pour vser de feintise, qui seroit cause, à leur auis, de toutes fortes de mal-heurs. Il s'en trouue pourtant qui passent par dessus le scrupule, & qui s'enrichissent par vne belle fiction.

Le Satyre dont nous auons parlé cy-dessus, voyant qu'on auoit enleué de chez luy quantité de choses à nostre occasion, parce que les grands & les petits songeoient aux François: & comme nous ne voulions pas les écouter, luy nous aimant, leur satisfaisoit: mais enfin se voulant recompenser, il se mit en l'équipage que nous auons décrit, contrefaisant non seulement le Satyre; mais encore le phantome, qu'il feignoit luy estre apparu la nuit, & luy auoir commandé d'amasser quarante peaux de Castors. Ce qu'il fit en cette forte. Il se mit à crier par les ruës, qu'il n'estoit plus homme, qu'il estoit deuenue beste brute. Là-dessus les Anciens tinrent conseil, pour faire retourner en son premier estre vn de leurs Chefs. Ce qui fut fait aussi-tost qu'on luy eust donné ce qu'il desiroit, & qu'il feignoit auoir songé.

[109] Vne pauvre femme ne fut pas si heureuse dans son songe. Elle courrut iour & nuit, & n'atrapa qu'une maladie. On la veut guerir par les remedes les plus ordinaires du Païs; ce sont des vomitoires faits de certaines racines infusées dans de l'eau. On luy en fit tant boire, qu'elle creua sur l'heure, son ventre s'estant fendu pour donner passage à deux chaudronnées d'eau qu'on luy auoit fait prendre.

Vn ieune homme de nostre cabanne, en fut quitte pour estre bien pouldré. Il songe qu'il est ensoüy

of misfortunes. Yet there are some who overcome their scruples, and enrich themselves by a shrewd piece of deception.

The Satyr mentioned above found his cabin stripped of many articles, for which we were indirectly responsible; because great and small dreamed of the French, and as we would not listen to their demands, he, being fond of us, satisfied them. But, at length, wishing to reimburse himself, he assumed the garb already described, and impersonated not only a Satyr, but also the phantom which he feigned had appeared to him in the night with an order to collect forty Beaver-skins. This he accomplished in the following manner. He began to shout through the streets that he was no longer a man, but a brute beast; whereupon the Elders held a council for the restoration of one of their Chiefs to his original form. This was effected as soon as he had been given what he wished and pretended to have dreamed about.

[109] A poor woman was less fortunate in her dream, running about day and night, and catching only an illness. They wished to cure her with the commonest remedies of the Country, which are emetics compounded of certain roots steeped in water; but they gave her such a quantity that she died immediately, her stomach bursting to let out two kettlefuls of water that she had been made to take.

A young man of our cabin came off with a good powdering. He dreamed that he was buried in ashes, and, on awaking, was bent on making the illusion a reality. He invited ten of his Friends to a feast for the purpose of fulfilling his dream, and

dans de la cendre. A son réueil, il veut que le menfonge foit vne verité. Il inuite au feftin dix de fes Amis pour executer fon fonge. Ils s'acquittent excellemment bien de cette commiffion. Ils le courent de cendres depuis les pieds iufques à la teſte: ils luy en fourent dedans le nez, & dans les oreilles, & par tout. Nous auions auerfion d'une ceremonie fi ridicule: & tous les autres la regardoient avec filence & avec admiration, comme vn grand myſtere. Ces pauvres gens ne font-ils pas dignes de compaffion? Je voy bien qu'il [110] faudra que quelques-uns de nous autres meurent pour des fonges. Je me trompe, ce fera pour Ieſus-Chriſt. Laiffons ces badineries, qui feroient vn gros volume, ſi on vouloit tout dire.

Le vingtième de ce mois de Ianuier, les Anciens en plein Conſeil, firent prefent au Pere d'un collier de deux mille grains, pour répondre à celui que nous auions fait touchant la deliurance du ieune François, qui eſt entre les mains des Oïogoenhronnons; c'eſt pour dire qu'ils fongent ferieufement à la liberté, & qu'ils eſperent que bien-toſt ils parleroient autrement qu'en pourcelaine.

they acquitted themselves most excellently of the commission, covering him with ashes from head to foot, and rubbing them into his nose, ears, and all parts of his body. We were disgusted with such a ridiculous ceremony, which all the rest viewed with silent admiration, as some great mystery. Do not these poor people deserve pity? I see clearly that [110] some of us will have to die for these dreams,—no, I am wrong, for Jesus Christ. Let us drop these buffooneries, which would fill a large volume if one described them all.

On the twentieth of this month of January, the Elders, in full Council, presented the Father with a collar of two thousand beads, in return for one that we had given, requesting the deliverance of the young Frenchman in the hands of the Oiogoenhronons. Their present indicated a serious intention to liberate him, and their hope that soon they would speak otherwise than through porcelain.

CHAPITRE X.

CEREMONIES POUR LA GUERRE. ET QUELQUES COMBATS.

Nous vîmes sur la fin du mois de Januier, la Ceremonie qui se fait tous les Hyuers, & qui fert de preparatifs pour la guerre; à laquelle ils s'exhortent [111] les vns les autres en deux façons.

Premierement la chaudiere de guerre, comme ils l'appellent, est sur le feu dès l'Automne, afin que tous les Alliez y puissent mettre quelque bon morceau, qui cuise tout l'Hyuer: c'est à dire, afin qu'ils contribuënt à l'entreprise qu'ils premeditent. La chaudiere ayant bien bouilly iufques au mois de Février, grand nombre de Chasseurs de Sonnontouan & d'Oïogoen, s'estans icy trouuez, firent le festin de guerre, qui dura plusieurs nuits. Ils chantent, ils dansent, ils font mille grimaces, qui seruent de protestation publique de ne reculer iamais dans le combat, & de mourir plustost dans toutes fortes de tourments, que de lacher le pied. A mesme temps qu'ils font cette protestation, ils s'entrejettent des charbons ardents, & de la cendre chaude. Ils s'entre-frappent rudement. Ils se brûlent les vns les autres, pour voir si quelqu'un aura peur des feux de l'ennemy. Il faut pour lors tenir bon, & se voir rostir par ses meilleurs amis, sans faire paroistre aucun signe de [112] douleur, autrement on se feroit decrier & on passeroit pour vn lâche.

CHAPTER X.

CEREMONIES PREPARATORY TO WAR. SOME ENGAGEMENTS.

TOWARD the end of the month of January, we witnessed the Ceremony performed every Winter in preparation for war, to which they incite [111] one another in two ways.

First, the war-kettle, as they call it, is hung over the fire in Autumn, that each of the Allies may put therein some choice bit to cook all Winter; that is, that they may participate in the intended enterprise. When the kettle had boiled until the month of February, many Hunters being present from Sonnontouan and Oiogoen, they held the war-feast, which lasted several nights. They sang, danced, and made countless grimaces, as a public announcement of their determination never to draw back in this fight, and to die in all sorts of torment rather than yield. With this declaration, they threw live coals and hot ashes at one another, exchanged heavy blows, and burned one another, to see if any were likely to fear the enemy's fires. One must bear it all, on this occasion, and submit to be roasted by his best friends, without showing a sign of [112] pain; otherwise, he would be disgraced and branded as a coward.

The Father was invited to put something into the kettle to make it better, and he told them that he intended to do so; then, adapting himself to their

Le Pere fut inuité de mettre quelque chose dans la chaudiere, pour la rendre meilleure. Il leur dit que c'estoit bien son dessein, & s'accommodant à leur façon d'agir; Il les affeura que les François mettroient de la poudre sous cette chaudiere. Ce qui leur plut fort.

La seconde chose qu'ils font tous les Hyuers, pour s'animer au combat, regarde les drogues necessaires pour guérir les bleffez. Et pour cela tous les Sorciers, ou Jongleurs du Bourg, qui sont les Medecins du Païs, s'affemblent pour donner une energie à leurs drogues, & pour leur inspirer par cette ceremonie, toute une autre force qu'elles n'en tirent de la terre:

Le principal des Sorciers se tient au milieu des autres, entourez d'un grand peuple. Puis élevant sa voix, il dit qu'il va communiquer aux drogues, ou aux racines, qu'il tient dans un sac, la force de guerir toutes fortes de playes: & là-dessus, [113] il se met à chanter à gorge déployée, & les autres Sorciers répondent, & repetent la mesme chanson, jusques à tant que la vertu s'infuse dans ces racines: & pour les éprouver, il fait deux choses. La premiere, il se scarifie les lèvres, & en fait sortir du sang, qu'il laisse écouler sur son menton: puis appliquant à la veüe de tout le monde sa drogue sur ses lèvres, il succe adroitement le sang qui coule: & le peuple voyant ce sang arresté, fait une grande acclamation, comme si veritablement la drogue avoit soudainement guery la playe.

Et pour montrer que ses remedes ne rendent pas seulement la santé aux malades, mais qu'ils rendent aussi la vie aux morts. Il fait sortir de son sac un petit Escurieux mort, qu'il tient secretement attaché par le bout de la queue. Il le met sur son bras, chacun le voyant mort, il luy applique ses drogues, puis

ways, he said that the French would put some gunpowder under it, which pleased them greatly.

The other ceremony that they perform every Winter, to gain courage for fighting, regards the drugs used in dressing wounds. For this, all the Village Sorcerers or Jugglers, the Physicians of the Country, assemble, to give strength to their drugs, and, by the ceremony performed, to impart to them a virtue entirely distinct from that derived from the soil.

The chief Sorcerer takes his place in the middle of the group, surrounded by a great crowd. Then, raising his voice, he says that he is about to impart to the drugs or roots in his pouch the power of curing all kinds of wounds. Thereupon, [113] he begins to sing at the top of his voice, the other Sorcerers responding and repeating the same song, until the desired virtue has been infused into the roots. To prove this, he does two things. First, he bites his lips, drawing blood and letting it run down his chin; then, in plain sight of all, he applies his drug to his lips, adroitly sucking up the flowing blood; and the people, seeing the bleeding checked, applaud loudly, as if the drug had indeed quickly cured the wound.

And, to show that his remedies not only restore the sick to health, but also raise the dead to life, he causes to come out of his pouch a little dead Squirrel, which he holds by a cunning attachment to the end of the tail. He places it on his arm; all see that it is dead; then he applies his drugs, and, pulling the string as slyly as possible, he makes it return to his pouch, apparently revived before the spectators' eyes. Producing it again, he makes it move, as the Jugglers of France move their puppets. [114] In

tirant la corde le plus subtilement qu'il peut, il le fait r'entrer dans son sac, & paroître reffuscité aux yeux des spectateurs. Il le produit encore, le fait remuer, comme les Jongleurs de France leurs marionnettes. [114] Il n'y a quasi personne dans cette grande assemblée qui ne leue les épaules, & n'admire la vertu des herbes, qui font vn si grand miracle. Et en fuitte de ce grand prodige, le Maistre Sorcier s'en va par toutes les ruës, fuiui d'une grosse foule de monde, chantant à gorge déployée, faifant parade de ses drogues. Or tout cela se fait pour oster aux ieunes guerriers la crainte d'estre bleffez en guerre: puis qu'ils trouueront vn remede si fouuerain. Ce n'est pas dans l'Amerique feulement, mais encore en Europe, que les hommes semblent prendre plaisir d'estre trompez.

Si ces iongleries ne font impression sur les esprits, du moins firent-elles paroître l'an passé, vn courage admirable dans le combat qu'ils liurerent à ceux de la Nation de Chat. Voicy la cause de cette nouvelle guerre.

that large assembly, there is scarcely a person who does not show his admiration for the virtue of the herbs which work so mighty a miracle. After this great prodigy, the Master Sorcerer parades through all the streets, followed by a great crowd, singing at the top of his voice, and showing off his simples. Now, all this is done to make the young warriors fearless of wounds in battle, since they possess so sovereign a remedy. It is not in America alone that people seem to take pleasure in being deceived, but in Europe also.

If these juggleries do not produce an impression upon the mind, they at least caused an admirable display of courage last year, in the engagement which occurred with the Cat Nation. The reason for that new war follows.

[115] CHAPITRE XI.

L'OCCASION DE LA GUERRE CONTRE LA NATION DE CHAT.

LA Nation de Chat auoit enuoyé trente Ambassadeurs à Sonnontouan, pour confirmer la paix, qui estoit entre eux; mais il arriua qu'un Sonnontouahronnon fut tué par un de la Nation de Chat, par quelque rencontre inopinée. Ce meutre choqua tellement les Sonnontouahronnons, qu'ils mirent à mort les Ambassadeurs, qui estoient entre leurs mains, excepté cinq qui s'éuaderent. Voila donc la guerre allumée entre ces deux Nations; c'estoit à qui feroit plus de prisonniers les uns sur les autres, pour les brûler. Entr'autres il y eut deux Onnontagehronnons, qui furent pris par ceux de la Nation de Chat, l'un s'enfuit, & l'autre, homme de considération, estant mené au païs pour passer par le feu, plaida si bien sa cause, qu'il fut donné à la [116] sœur d'un des trente Ambassadeurs mis à mort. Elle n'estoit pas pour lors dans le Bourg, on ne laissa pas pourtant de courir cet homme de beaux habits; ce ne font que festins, & que bonne chere; on l'affeure quasi qu'il fera r'enuoyé en son Païs. Quand celle, à qui il auoit esté donné, fut de retour, on luy porte nouvelle que son frere deffunct va reuiure, & qu'elle se prepare à le bien regaler, & à le congédier de bonne grace. Elle tout au contraire, se met à pleurer, elle proteste qu'elle n'effuyera iamais ses larmes, que la mort de son frere ne soit vangée. Les Anciens luy

[115] CHAPTER XI.

THE CAUSE OF THE WAR AGAINST THE CAT NATION.

THE Cat Nation had sent thirty Ambassadors to Sonnontouan, to confirm the peace between them; but it happened, by some unexpected accident, that a Sonnontouahronnon was killed by a man of the Cat Nation. This murder so incensed the Sonnontouahronnons, that they put to death the Ambassadors in their hands, except five who escaped. Hence, war was kindled between these two Nations, and each strove to capture and burn more prisoners than its opponent. Two Onnontagehronnons, among others, were captured by the men of the Cat Nation; one of them escaped, and the other, a man of rank, was taken home by the enemy to be burnt. But he pleaded his cause so well, that he was given to the [116] sister of one of the thirty Ambassadors who had been put to death. She was absent from the Village at the time; but the prisoner was nevertheless clothed in fine garments, and feasting and good cheer prevailed, the man being all but assured that he would be sent back to his own Country. When she to whom he had been given returned, she was told that her dead brother was to be restored to life, that she must prepare to regale him well, and then to give him a gracious dismissal. She, however, began to weep, and declared that she would never dry her tears until her brother's death was avenged. The Elders showed her the gravity of the

representent l'importance de cette affaire: que c'est pour attirer sur leurs bras vne nouvelle guerre: elle ne desiste point pour cela. Enfin on fut contraint de luy liurer ce miserable, pour en faire à sa volonté. Il estoit encore dans la réjouissance du banquet, quand tout cela se passoit. On le tire du festin, & on le mene dans la cabanne de cette cruelle, sans luy rien dire. A son entrée il fut surpris, quand on luy enleua ses habits. Alors il vit bien que c'estoit fait de sa vie. Il s'écria deuant que de mourir, qu'on alloit [117] brûler tout vn peuple en sa personne, & qu'on vangeroit cruellement sa mort. Ce qui fut vray: car les nouvelles n'en furent pas plustost portées à Onnontagué, que douze cens hommes bien déterminez se mettent promptement en chemin, pour aller prendre raison de cet affront.

Nous auons desia remarqué que la Nation de Chat porte ce nom, pource qu'il se trouue en leur Païs, vne grande quantité de Chats sauuages, fort gros & fort beaux. Cette Contrée est fort temperée: on n'y voit pendant l'Hyuer, ny glace, ny neige: & pendant l'Esté, on y recueille, à ce qu'on dit icy, des bleds & des fruits en abondance, & d'une grosseur & bonté extraordinaire.

Nos Guerriers furent plustot rendus en ce Païs-là, quoy que fort éloigné d'Onnontagué, qu'ils ne furent apperceus. Ce qui ietta par tout vne si grande alarme, qu'on abandonne & Bourgs, & maisons; à la mercy du Cônquerant: qui apres auoir tout brûlé, se met à pourfuiure les fuyarts. Ils estoient deux à trois mille combatans, sans les femmes & les enfans: qui se voyants [118] pourfuiuis de prés, se resolurent, apres cinq iours de fuite, de faire vn fort de bois, &

situation, which was likely to involve them in a new war; but she would not yield. Finally, they were compelled to give up the wretched man to her, to do with him as she pleased. All this occurred while he was still joyfully feasting. Without a word, he was taken from the feast and conducted to this cruel woman's cabin. Upon entering, he was surprised at being stripped of his clothes. Then he saw that his life was lost, and he cried out, before dying, that [117] an entire people would be burned in his person, and that his death would be cruelly avenged. His words proved true; for, no sooner had the news reached Onnontagué, than twelve hundred determined men started forth to exact satisfaction for this affront.

We have already observed that the Cat Nation is so called from the large number of Wildcats, of great size and beauty, in their Country.⁸ The Climate is temperate, neither ice nor snow being seen in the Winter; while in Summer it is said that grain and fruit are harvested in abundance, and are of unusual size and excellence.

Our Warriors entered that Country, remote though it was from Onnontagué, before they were perceived. Their arrival spread such a panic, that Villages and dwellings were abandoned to the mercy of the Conqueror,—who, after burning everything, started in pursuit of the fugitives. The latter numbered from two to three thousand combatants, besides women and children. Finding themselves [118] closely followed, they resolved, after five days' flight, to build a fort of wood and there await the enemy, who numbered only twelve hundred. Accordingly, they intrenched themselves as well as they could. The

là attendre leurs ennemis, qui n'estoient que douze cent. Ils se retrancherent donc le mieux qu'ils peurent. L'ennemy fait ses approches, les deux Chefs les plus considerables, vestus à la Françoisse, se font voir pour les épouenter, par la nouveauté de cet habit, vn d'eux Baptizé par le Pere le Moine: & fort bien instruit, sollicita doucement les assiegez de capituler, autrement que c'est fait d'eux s'ils souffrent l'attaque. Le Maistre de la vie combat pour nous, disoit-il, vous estes perdus si vous luy résistez. Quel est ce Maistre de nos vies, répondent superbement les Assiegez? Nous n'en reconnoissons point d'autres que nos bras & nos haches. Là-dessus l'affaut se donne, on attaque de tous costez la palissade, qui est aussi bien defenduë qu'attaquée; le combat dure long-temps, & avec grand courage de part & d'autre. Les Assiegeants font tous leurs efforts pour enlever la place par force; mais c'est en vain: on en tuë autant qu'il s'en presente. Ils s'auiserent de se servir de leurs canots, [119] comme de boucliers: ils les portent devant eux, & à la faueur de cet abry, les voila au pied du retranchement. Mais il faut franchir les grands pieux, ou les arbres dont il est basti. Ils dressent leurs mesmes canots, & s'en seruent comme d'échelles, pour monter par dessus cette grosse palissade. Cette hardiesse estonna si fort les Assiegez, qu'estans desia au bout de leurs munitions de guerre, dont ils n'estoient pas bien pourueûs, notamment de poudre, ils songerent à la fuite: ce qui causa leur ruïne: car les premiers fuyarts ayants esté tuez pour la pluspart, le reste fut inuesty par les Onnontaguehronnons, qui entrerent dans le fort, & y firent vn tel carnage de femmes & d'enfants, qu'on auoit du

enemy drew near, the two head Chiefs showing themselves in French costume, in order to frighten their opponents by the novelty of this attire. One of the two, who had been Baptized by Father le Moine and was very well instructed, gently urged the besieged to capitulate, telling them that they would be destroyed if they allowed an assault. "The Master of life fights for us," said he; "you will be ruined if you resist him." "Who is this Master of our lives?" was the haughty reply of the Besieged. "We acknowledge none but our arms and hatchets." Thereupon, the assault was made and the palisade attacked on all sides; but the defense was as spirited as the attack, and the combat was a long one, great courage being displayed on both sides. The Besieging party made every effort to carry the place by storm, but in vain; they were killed as fast as they advanced. They hit on the plan of using their canoes [119] as shields; and, bearing these before them as protection, they reached the foot of the intrenchment. But it remained to scale the large stakes, or tree-trunks, of which it was built. Again they resorted to their canoes, using them as ladders for surmounting that stanch palisade. Their boldness so astonished the Besieged that, being already at the end of their munitions of war,—with which, especially with powder, they had been but poorly provided,—they resolved to flee. This was their ruin; for, after most of the first fugitives had been killed, the others were surrounded by the Onnontaguehronnons, who entered the fort and there wrought such carnage among the women and children, that blood was knee-deep in certain places. Those who had escaped, wishing to retrieve their honor, after

fang iufqu'au genoüil en certains endroits. Ceux qui s'étoient fauuez, voulants reparer leur honneur: apres auoir vn peu repris leurs efprits, retournerent fur leurs pas au nombre de trois cent, à deffein de furprendre l'ennemy à l'impourueu, lors qu'il feroit moins fur fes gardes dans fa retraite. C'étoit vn bon confeil; mais il fut mal conduit: car s'estans effrayez au premier cry [120] que firent les Onnontaguehronnons, ils furent entierement deffaits. Le Vainqueur ne laiffa pas de perdre vn bon nombre de fes gens: en forte qu'il fut obligé de s'arrefter deux mois dans le païs des ennemis, pour enfeuelir fes morts & penfer fes bleffez.

recovering their courage a little, returned, to the number of three hundred, to take the enemy by surprise while he was retiring and off his guard. The plan was good, but it was ill executed; for, frightened at the first cry [120] of the Onnontaguehronnons, they were entirely defeated. The Victors did not escape heavy losses,—so great, indeed, that they were forced to remain two months in the enemy's country, burying their dead and caring for their wounded.

CHAPITRE XII.

CONSEILS TENUS ENTRE CES PEUPLES. RENCONTRE
DE HURONS. EXECUTION D'VN[N] PRISON-
NIER. VISION D'VN SAUUAGE.

LE cinquième de Février arriuent à Onnontagué grand nombre de Chasseurs de Sonnontouan, & d'Oïogoen. Le Pere les falua par deux presents de mille grains à chaque Nation: leur difant qu'ils n'entroient pas feulement dans le païs des Onnontaguehronnons: mais auffi dans le Païs des François, puis que ce n'estoit plus qu'un Peuple: que la ioye de leur arriuée estoit cōmune: [121] & qu'il fouhaitoit qu'Onnontio pût voir de si beaux enfants qu'il auoit en ce Pays-là: qu'il en ressentiroit vn contentement tout particulier: qu'au reste il effuyoit par le present qu'il faisoit en son nom, le sang qui restoit encore sur leurs corps, du dernier combat rendu contre la Nation de Chat. Ils respondirent par deux semblables presents: apres quoy, ils se dispoferent à leur festin de guerre. Nous nous retirafmes, pour les laisser faire en liberté toute la ceremonie dont nous auons parlé cy-deffus.

Le septième, les Anciens du Bourg, firent vn present à ces nouveaux hostes, pour les prier de nous respecter, & de ne se point choquer de nos façons de faire: de ne point trouuer à redire à nos prieres: & de se comporter enuers nous, comme sont obligez de bons enfants enuers leurs Peres.

CHAPTER XII.

COUNCILS HELD BY THESE TRIBES. MEETING WITH
HURONS. EXECUTION OF A PRISONER.
A SAVAGE'S VISION.

ON the fifth of February, there came to Onnontagué many Hunters from Sonnontouan and Oiogoen, whom the Father greeted with two presents of a thousand beads to each Nation; telling them that they entered not only the country of the Onnontaguehronnons, but also that of the French, since the two formed but one People. He added that the joy at their coming was general; [121] and he wished that Onnontio could have seen what fine children he had in that Country, for he would be especially pleased with them. He also, with the present offered in his name, wiped away the blood still remaining on their persons from their latest engagement with the Cat Nation. They responded with two similar presents, after which they prepared for their war-feast. We withdrew, to leave them at liberty to carry out fully the ceremony already mentioned.

On the seventh, the Village Elders made a present to these new guests, asking them to pay us respect, and not to take offense at our ways or find fault with our prayers, but to behave toward us as good children are obliged to behave toward their Fathers.

Among these Hunters were many Christian Hu-

Parmy ces Chasseurs, il se trouua bon nombre de Hurons Chrestiens, qui donnerent bien de la consolation au Pere, luy faifants paroistre comme la misere n'auoit pas éteint la Foy dans leur cœur, [122] & luy aprenant plusieurs particularitez des restes de cette pauvre Eglise Hurône. Vne bonne femme nommée Gandigoura, estant interrogée si pendant les six ans de sa captiuité, parmy les persecuteurs de la Foy, elle l'auoit conseruée: répondit, qu'elle n'auoit garde d'oublier vne chose qu'elle tenoit plus pretieuse que sa vie. Et se fouuenant que depuis son Baptesme, elle auoit eu le bien de Communier huit fois: cette pensée estoit assez forte, pour l'empescher de tomber dans ses premieres erreurs, & pour luy conseruer iusqu'au dernier soupir, la memoire de sa Religion.

Vne autre, nommée Gannendio, disoit, qu'ayant veu massacrer ses enfants, & ayant receu neuf coups de cousteau, par ordre de ceux à qui elle auoit esté donnée; elle se consoloit dans la pensée du Ciel, où elle pensoit aller avec ses petits innocens: mais que Dieu luy auoit rendu la vie d'une façon merueilleuse.

René Tfondihouannen, disoit-elle, qui fut tué à la prise de Rigué, prioit Dieu soir & matin, pendant son esclavage: [123] & tous les Samedys, il aduertissoit ceux qu'il pouuoit du iour de Dimanche, afin qu'ils le gardassent. Il auoit luy-mesme Baptisé deux enfants gemeaux de sa fille Aatio.

Cette mesme Aatio montra bien que la Foy estoit profondement grauée dans son cœur, puis qu'elle ne chancela iamais au milieu des plus grandes trauerfes, qui la pouuoient ébranler. Au contraire, quoy que chaque iour luy fust vn iour funeste, elle ne laissoit pas de le consacrer à Dieu par ses prieres, qu'elle

rons, who greatly cheered the Father by showing him that disaster had not extinguished the Faith in their hearts, [122] and by giving him some account of the remains of that poor Huron Church. A good woman named Gandigoura, when asked whether, during her six years' captivity among the persecutors of the Faith, she had kept her religion, answered that she was careful not to forget a thing which she held dearer than life. The consciousness that, since her Baptism, she had eight times enjoyed the privilege of receiving Communion, was sufficient to keep her from falling into her former sins, and to preserve her, to the last moment, in the remembrance of her Religion.

Another woman, named Gannendio, said that, after seeing her children slain, and herself receiving nine knife-wounds, by order of those to whom she had been given, she consoled herself with thoughts of Heaven, whither she expected to go with her little innocents; but that God had miraculously restored her to life.

René Tsondihouannen, she said, who was killed at the taking of Rigué, prayed to God morning and evening during his captivity, [123] and every Saturday reminded those whom he could of the approaching Sunday, in order that they might observe the day. He himself had Baptized his sister Aatio's twin children.

This same Aatio showed that the Faith was deeply graven on her heart, as she never wavered amid the severest trials that could assail her. On the contrary, although each day was for her a fatal day, she failed not to consecrate it to God by her prayers, in which she always persevered with a constancy worthy

continua toujours avec une constance d'une Machabée vraiment Chrétienne. Son fils nommé Téhannonrakouan, ayant été tué par les Andastogueronnons, il ne lui restoit que les deux jumeaux dans sa captivité; qu'elle porta long-temps sur son dos, fuyant les Vainqueurs, se consolant avec cette précieuse charge, qui étoit les seules reliques du débris de sa grande famille. Mais comme ce doux fardeau l'empêchoit de marcher aussi vite que les conducteurs desiroient; ils massacrèrent ces deux pauvres innocens à la vue de leur [124] mère, qui ne laissoit pas de prendre patience, & de se préparer à davantage. De vray, un mal de genouïl lui étant survenu, le fit enfler si fort, qu'à peine pouvoit-elle se trainer. Ces cruels Barbares ne voulurent pas lui faire la grace de la delivrer de ce monde par un coup de hache: mais ils la firent passer par le feu.

L'onzième de Février, arriva un Député de la part d'Onneiout, pour traiter des affaires communes du païs. Il dit au Père entr'autres choses, que la paix entre les François & les Anniehronnons étoit stable, & si bien cimentée, qu'il n'y avoit rien à craindre de part ny d'autre. Mais ie ne voudrois pas m'y beaucoup fier.

Il fit tenir conseil, & les Deputés des autres Nations s'étant assembles avec les Anciens du Bourg, le Père fut invité de venir prendre place, pour sçavoir quelle étoit la commission de ce Député. Il y va, & s'adressant à ceux qui venoient de la part d'Onneiout, & d'Oïogoen, Il leur dit qu'il étoit bien-aise de les voir, & qu'il les exhortoit à l'union & à ne point prêter l'oreille aux médifances [125] des envieux. La conclusion du discours, fut un présent de mille grains à chaque Nation.

of a Christian Maccabee. Her son, Tehannonrakouan, having been killed by the Andastogueronnons, there remained to her in her captivity only her twins, whom she carried on her back a long time, following the Victors and cheering herself with this precious burden, the sole relics left from the destruction of her large family. But, as this dear burden prevented her from making such rapid progress as her conductors desired, they murdered the two poor innocents before their mother's eyes. [124] She never lost patience, but prepared herself for further misfortune. And indeed, her knee becoming diseased, and so badly swollen that she could scarcely drag herself along, those cruel Barbarians, unwilling to grant her a speedy deliverance from the pains of this world by a hatchet-stroke, caused her to be burned to death.

On the eleventh of February, a Deputy from Onneiout came to treat of the general affairs of the country. He told the Father, among other things, that the peace between the French and the Anniehronnons was a permanent one, and so well compacted that there was nothing to fear on either side. But I would not place much confidence in it.

He caused a council to be held, and, when the Deputies of the other Nations had assembled, with the Elders of the Village, the Father was invited to attend, for the sake of learning this Deputy's errand. He went, and, addressing the representatives of Onneiout and Oiogoen, he told them that he was glad to see them, enjoined union upon them, and begged them not to give ear to the slanders [125] of the envious. His speech ended with a present of a thousand beads to each Nation.

Le Deputé d'Onnejout s'estant leué, parut avec vn beau collier à la main, de deux mille grains, qu'il presenta au Pere, pour effuyer le sang respandu par les Anniehronnons, depuis le premier pourparler de paix: Il en donna vn autre semblable, pour le remercier de ce qu'il les auoit pris pour enfants, & pour compatriotes; l'exhortât d'estre vray Pere, non seulement de parole; mais d'effet, comme on s'y attendoit bien. Le troisiéme present fut pour encourager le Pere dans l'entreprise que luy & Agochiendaguesé auoient si heureusement commencé, & presqu'acheué. En fuite pour témoigner sa ioye d'estre adopté par Onnontio; il chanta, & fit chanter ses compagnons. La chançon finie, il parla vne grande demy-heure, declarant ses sentimens sur son adoption, nommant tous les parents qu'il auoit, & à Kebec, & aux trois Riuieres, & à Montreal. Iamais Farceur ne fit mieux son personnage que cét homme, sur tout quand il se [126] mit à entretenir la compagnie pendant plus de deux heures, sur les prouesses de ceux de sa Nation, representant par gestes & par paroles, les combats, les attaques, les faits, les victoires, les déroutes, les morts, les viuants, plus agreablement & plus naïfvement, qu'on ne peut s'imaginer.

Sur le soir du mesme iour, arriuerent trois Soldats de ce Bourg, qui portoient trois cheuelures, prises sur quelques peuples d'autre langue que celle de ces Contrées, & d'un pais fort eloigné d'icy. Ils amenoient aussi deux ieunes hommes de la Nation de Chat; bien faits, bien couuerts, puissants, & de l'age de vingt à trente ans. Soit que les Onnontaguehronnons ne les'eussent pas pris de bonne guerre: soit qu'ils se fussent eux-mesme rendus dans le desespoir de

The Deputy from Onneiout rose, and brought forward a handsome collar of two thousand beads, which he presented to the Father, to wipe away the blood shed by the Anniehronnons since the first negotiations for peace. He gave him another, a similar one, to thank him for adopting them as his children and compatriots, exhorting him to be a veritable Father, not only in word, but also in reality, as indeed he was expected to be. The third present was to encourage him in the enterprise, which he and Agochiendaguesé had so happily begun and nearly completed. Then, to attest his joy at being adopted by Onnontio, he sang, and made his companions sing. That done, he spoke for a full half-hour, declaring his sentiments upon his adoption, and naming all the relatives he had at Kebec, at three Rivers, and at Montreal. Never Actor played his part better than this man did, especially when he [126] undertook to entertain the company for more than two hours with his Countrymen's deeds of prowess, portraying, by voice and gesture, battles, assaults, exploits, victories, defeats, the dead, the living,—and all with a grace and simplicity beyond conception.

Toward evening of the same day, three Soldiers of this Village arrived with three scalps, taken from some people of another language than that of these Regions, and of a country far distant from here. They also brought home two young men of the Cat Nation, well formed, well dressed, strong, and between twenty and thirty years of age. Whether because the Onnontaguehronnons had not taken them in regular warfare, or because they, in despair of escaping, had given themselves up voluntarily, they

pouuoir éuader, Ils ne croyoient pas deuoir estre traitez en captifs: & de vray, estant arriuez, on les place dans deux familles des plus honorables, pour tenir la place de deux deffuncts. Le plus ieune & le mieux fait, Neveu de l'autre, fut donné au plus grand guerrier du Pays, nommé [127] Aharihon; Capitaine fameux pour ses exploits de guerre: mais aussi superbe, & sanguinaire que genereux, comme il va faire paroistre.

Vn de ses freres ayant esté tué depuis peu par la Nation de Chat, on le remplaça par ce nouveau adopté. Ce cruel faisoit tant d'estat de son frere, qu'il luy auoit desia sacrifié quarante hommes, qu'il auoit fait passer par le feu, ne croyant pas qu'il y eust personne qui pût dignement tenir sa place. Ce ieune homme luy ayant donc esté donné pour ce mesme fuiet: il luy donne quatre chiens, pour en faire le festin de son adoption. Au milieu du banquet, lors qu'il estoit en ioye, & qu'il chantoit pour diuertissement des conuiez, Aharihon se leue, & dit à la compagnie, qu'il faut que celuy-là expie encore la mort de son frere. Ce pauvre garçon est bien estonné à cette parole: il regarde du costé de la porte pour éuader; mais il est arresté par deux hommes, qui ont commission de le brûler. Le quatorzième iour de Février, ils commencerent le soir par les pieds, qu'on deuoit rostir [128] à petit feu iusqu'à la ceinture, pendant la plupart de la nuit: & apres minuit, on luy deuoit laisser reprendre ses forces, & vn peu de repos iusqu'au point du iour, qu'on deuoit acheuer cette funeste tragedie. Ce pauvre homme estant dans les tourmens, faisoit retentir ses cris & ses gemissements par tout le Bourg: c'étoit vne chose épouuentable, de

thought that they ought not to be treated as captives; and, indeed, upon their arrival, they were assigned to two of the most honorable families, to take the place of two deceased members. The younger and handsomer one, a Nephew of the other, was given to the greatest warrior of the Country, named [127] Aharihon, a Captain famous for his warlike exploits, but as arrogant and bloodthirsty as he is brave, as will presently appear.

One of his brothers having been recently killed by the Cat Nation, he was replaced by this newly-adopted man. The cruel Captain held his brother in such high esteem that he had already made him a sacrifice of forty men,—causing them to be burned, since he did not believe that there was any one worthy to occupy his place. When, accordingly, this young man was given him as a substitute for the deceased, he presented to him four dogs, upon which to hold his feast of adoption. In the middle of the feast, while he was rejoicing and singing to entertain the guests, Aharihon arose, and told the company that this man too must die in atonement for his brother's death. The poor lad was astounded at this, and turned toward the door to make his escape, but was stopped by two men who had orders to burn him. On the fourteenth of February, in the evening, they began with his feet, intending to roast him, [128] at a slow fire, as far up as the waist, during the greater part of the night. After midnight, they were to let him rally his strength and sleep a little until daybreak, when they were to finish this fatal tragedy. In his torture, the poor man made the whole Village resound with his cries and groans. It was fearful to hear him shrieking in the dead of

l'entendre hurler pendant l'horreur de la nuit: il iettoit de grosses larmes, contre la coustume des autres, qui font gloire de se voir brûler membre apres membre, & sans parler que pour chanter: mais comme cettuy-cy ne s'attendoit pas à la mort, il pleuroit & crioit d'une façon, qui touchoit mesme ces Barbares: ce qui fit que l'un des parents d'Aharihon, emû de compassion, fut pour mettre fin à ses tourmens, en luy donnant un coup de cousteau dans le sein. C'eust esté un coup de grace, s'il eut esté mortel: cela fut pourtant cause, qu'on continua de le brûler sans s'arrester, en sorte qu'il finit ses peines avec sa vie auant le iour.

Le dix-septième, trois mille grains de porcelaine, ayants esté perdus, on [129] consulte le Deuin, qui se masque le visage, & se cache les yeux, pour voir plus clair, à ce qu'on dit. Il court par les ruës fuiuy de la populace: & apres auoir bien couru, il va droit au pied d'un arbre, où il trouue deux mille grains; il retint le troisième millier pour se payer de ses peines; Ce ne font là-dessus qu'acclamations: c'est à qui luy proposera plus d'enigmes pendant qu'il est en chaleur.

Le vingt-quatrième, lors qu'on celebroit l'Honnouaroria, dont nous auons parlé cy-dessus à propos des fonges, arriuerent trois Soldats, qui retournoient de la guerre contre la Nation de Chat: pour laquelle ils estoient partis il y auoit plus d'un an. Un d'eux dit à son arriuée qu'il auoit une chose de tres-grande importance à communiquer aux Anciens. Estant assemblez, il leur raconte qu'étant à chercher l'ennemy, il fit rencontre d'une Tortuë, d'une grosseur incroyable; & quelque temps apres, il vit un Demon en forme d'un petit Nain, qu'ils disent s'estre desia

night. He shed great tears, contrary to the usual custom, the victim commonly glorying to be burned limb by limb, and opening his lips only to sing; but, as this one had not expected death, he wept and cried in a way that touched even these Barbarians. One of Aharihon's relatives was so moved with pity, that he advised ending the sufferer's torments by plunging a knife into his breast—which would have been a deed of mercy, had the stab been mortal. However, they were induced to continue the burning without interruption, so that before day he ended both his sufferings and his life.

On the seventeenth, three thousand porcelain beads having been lost, [129] the Soothsayer was consulted. Covering his face and blindfolding his eyes,—in order to see more clearly, as was said,—he ran about through the streets, the people following. After he had run for a considerable time, he went straight to the foot of a tree, where he found two thousand beads—the third thousand being retained by him to pay for his trouble. Thereupon followed great applause, and an emulous propounding of riddles while he was in heat.

On the twenty-fourth, while the Honnaouaroria—of which we spoke above, in connection with dreams—was being held, there arrived three Warriors, returning, after more than a year's absence, from the war against the Cat Nation. One of them announced, on his arrival, that he had a matter of very great importance to communicate to the Elders. These having assembled, he told them that, while seeking the enemy, he met a Tortoise of incredible size; and, some time after, he saw a Demon in the guise of a little Dwarf, who is said to have already appeared to

apparu à quelques autres: ils l'appellent Taronhia-ouagui, qui signifie celui qui tient le [130] Ciel. Ce Nain, ou ce Demon, parla en ces termes. C'est moy qui tient le Ciel, & qui a soin de la terre; c'est moy qui conferue les hommes, & qui donne les victoires aux combattans; c'est moy qui vous ay rendus les maistres de la terre & les conquerants de tant de Nations; c'est moy qui vous ay fait estre victorieux des Hurons, de la Nation du Petun, des Ahondihronnons, des Atiraguenrek, des Atiaonrek, des Takouलगुह्रोनन, des Gentaguetehronnons. Enfin c'est moy qui vous ay fait ce que vous estes; si vous voulez que ie vous continuë ma protection, écoutez ma parole, & executez mes ordres.

Premierement, vous trouuerez trois François dans vostre Bourg, lors quë vous y arriuerez. Seconde-ment, vous y entrerez lors qu'on fera l'Honnaouaroria. Tiercement, apres vostre arriuée, qu'on me fasse vn sacrifice de dix chiens: de dix grains de pourcelaine par chaque cabanne; d'un collier large de dix rangs; de quatre mesures de graine de tournesol, & autant de febves; Et pour toy, qu'on te donne deux femmes mariées, [131] qui feront à ta disposition pendant cinq iours. Si tout cela ne s'execute de point en point, ie mets ta Nation en proye à toutes fortes de malheurs. Et apres que tout sera fait, ie te declareray mes ordres pour l'aduenir. Cela dit, le Nain disparut. Cët homme raconta aussi-tost sa vision à ses compagnons, qui en virent, à leur dire, vne preuue dès le iour mesme: car vn Cerf s'estant trouué à leur rencontre, il l'appella de loin, & luy commanda de venir à luy. Le Cerf obeït, s'aproche, & vient receuoir le coup de la mort de nostre Visionnaire. Quoy

others. They call him Taronhiaouagui, which means "he who holds up the [130] Sky."⁹ This Dwarf or Demon spoke as follows: "I am he who holds up the Sky, and the guardian of the earth; I preserve men, and give victories to warriors. I have made you masters of the earth and victors over so many Nations; I made you conquer the Hurons, the Tobacco Nation, the Ahondihronnons, Atiraguenrek, Atiaonrek, Takoulguehronnons, and Gentaguetehronnons; in short, I have made you what you are; and, if you wish me to continue my protection over you, hear my words, and execute my orders.

"First, you will find three Frenchmen in your Village when you arrive there. Secondly, you will enter during the celebration of the Honnaouaroria. Thirdly, after your arrival, let there be sacrificed to me ten dogs, ten porcelain beads from each cabin, a collar ten rows wide, four measures of sunflower seed, and as many of beans. And, as for thee, let two married women be given thee, [131] to be at thy disposal for five days. If that be not executed item by item I will make thy Nation a prey to all sorts of disasters; and, after it is all done, I will declare to thee my orders for the future." So saying, the Dwarf vanished. This vision the man immediately related to his companions, who witnessed, as they affirmed, its verification that very day. Seeing by chance a Stag, he called it from a distance, and bade it come to him. The Stag obeyed, approaching and coming up to receive its death-stroke from our Visionary. Though the whole story was probably only a fiction of these three Warriors, who invented the dream to cover their shame at

que tout cela ne soit probablement qu'une fiction de ces trois Soldats, qui ont inventé cette refuerie, pour couvrir leur honte, de retourner si long-temps apres leur depart, sans avoir rien fait: Il est neantmoins certain, que cet homme est autant defait, passe & abatu, comme s'il avoit parlé au Diable: il crache le sang, & il est si défiguré, qu'on n'oseroit quasi le regarder en face. Les Anciens n'ont pas manqué de faire le sacrifice ordonné, tant ils sont [132] prompts à obeir à tout ce qui approche du fonge.

returning empty-handed after so long an absence, still it is certain that the man was as wasted, pale, and depressed, as if he had spoken with the Devil. He spat blood, and was so disfigured that one scarcely dared to look him in the face. The Elders did not fail to offer the sacrifice as commanded, so [132] prompt are they to obey whatever resembles a dream.

CHAPITRE XIII.

DEPART DU PERE CLAUDE D'ABLON D'ONNONTAGUÉ,
POUR RETOURNER À KEBEK.

Nous estions bien en peine, comment nous pourrions faire sçauoir à Kebek, l'estat où estoient icy les affaires, & combien passionnement ces peuples desirent que nostre établissement se fassé au plustost. Ils le firent paroistre pour la derniere fois, en vn celebre Conseil, tenu le vingt-neufième Février, où, entr'autres choses, ils dirent au Pere, qu'il falloit iotier de son reste à ce coup; qu'il y auoit plus de trois ans qu'ils estoient sur l'attente de la venuë des François; qu'on les remettoit toûjours d'année en année; qu'ils se lassoient enfin de tant de remises, & que si la chose ne se faisoit à present, ii n'y falloit [133] plus songer; qu'on vouloit rompre tout à fait, puis qu'on vloit de tant de delay. Ils adioustèrent de plus, qu'ils sçauoient bien, que ce n'estoit pas le commerce qui nous faisoit venir chez eux; mais seulement la Foy, que nous leur voulions publier. Que ne venez-vous donc au plustost, disoient-ils, puis que vous voyez tout nostre Bourg l'embrasser? On n'a point cessé tout cét Hyuer d'aller en foule dans la Chapelle, pour prier & pour se faire instruire. Vous auez esté tres-bien accueillis dans toutes les Cabannes, quand vous y auez esté pour enseigner: vous ne pouuez douter de nos volôtez, puis que nous vous auons fait vn present si solemnel, avec des protestations si publiques, que nous sommes Croyants. Ils

CHAPTER XIII.

FATHER CLAUDE D'ABLON'S DEPARTURE FROM ON-
NONTAGUÉ TO RETURN TO KEBEK.

WE were much perplexed how to inform those at Kebek of the state of affairs here, and of this people's passionate desire for our speedy settlement among them. They made their wishes known for the last time in a notable Council, held on the twenty-ninth of February,—when among other things, they told the Father that he must employ his last resources to this end. They said that they had been awaiting the coming of the French for more than three years, but had always been put off from year to year, until at last they were tired of so many postponements; and, if the affair were not settled now, it was needless [133] to think any more about it, for they would break with us entirely, in view of the continued delay. They added further that they knew well that it was not trade which brought us to their country, but solely the Faith, which we wished to make known to them. “Why do you not come at once,” they asked, “since you see our whole Village embracing it? All this Winter the Chapel has been crowded, for prayers and instruction; you have been very well received in all the Cabins, when you visited them to teach the inmates; and you cannot doubt our wishes after receiving so solemn a present from us, with such public protestations that we are Believers.” Much else they added,

adioufterent quantité d'autres chofes, pour declarer leurs fentiments fur ce fujet: En quoy certes, la Prouidence de Dieu eft tout à fait admirable, de difpofer de la forte des Peuples à le rechercher, qui eftoient il y a peu de temps les plus grands perfecuteurs de fon Eglife: Et ce qui paroift inconceuable, ces bonnes gens qui font [134] tant d'instance pour nous auoir, ne fçauent pas comment cela fe fait, & d'où leur vient ce grand defir quafi malgré eux. Ils preffent noftre établiffement en leur Païs, & fe plaignent les vns des autres, de ce qu'ils nous font venir. Les Anciens difent qu'ils ne peuuent pas s'opposer à la ieuneffe, qui demande des François: La Jeuneffe dit, que les Anciens veulent à cette fois ruïner tout leur païs en nous y appellant: & avec tout cela, & ceux-cy & ceux-là, ne ceffent de faire instance fur instance, & de nous menacer d'estre nos ennemis, fi nous ne fommes au pluftoft leurs Compatriotes.

C'eft ce qui nous faisoit rechercher toutes les voyes poffibles, pour faire fçauoir leurs difpofitions à Kebek, & pour hafter la venuë des François, de peur de perdre vne fi belle occafion. Perfonne apres tout, ne vouloit entreprendre de remener quelqu'un de nous à Kebec; de peur de laiffer paffer la faifon de fe fournir de Caftors, & les prouifions de toute leur année: car nous eftions au temps, que toute la Jeuneffe [135] partoît pour la chaffe. Nous eftions dans le defefpoir de pouoir faire le voyage, quoy qu'il fust abfolument neceffaire pour noftre établiffement. Il y auoit defia plus de deux mois, que nous vfions de toutes fortes de machines pour en venir là; mais en vain. Enfin nous nous aduifafmes de faire vne neufuaine à faint Iean Baptifte, Patron de cette Miffion, difants neuf Meffes, pour obtenir du iour en

to declare their sentiments in the matter,—wherein, in truth, God's Providence appears most wonderful, in causing himself to be sought by People who were but recently the bitterest persecutors of his Church. Moreover,—a thing apparently inconceivable,—these good people, who [134] so strongly urge us to come, know not the reason of this, or whence arises, almost in spite of themselves, this strong desire of theirs. They urge on our settlement in their Country, and reproach one another for not making us come. The Elders say that they cannot resist the young men's desire for the French; the Young men say that the Elders are bent on ruining the whole country, this time, by calling us into it; and yet, neither the former nor the latter cease to press the matter vehemently, and to threaten us with their enmity unless we speedily become their Compatriots.

Therefore, fearing to lose so favorable an opportunity, we sought every possible way to send word to Kebek of their state of mind, and to hasten the coming of the French. But no one would undertake to conduct one of us to Kebec, fearing to let slip the season for securing Beavers and a whole year's supplies; for just then all the Young men [135] were departing for the chase. We despaired of being able to make the journey, although it was absolutely necessary for our settlement. For more than two months we had been using all sorts of expedients to gain our end, but in vain. At last, it occurred to us to make a novena to saint John the Baptist, Patron of this Mission; and we said nine Masses, to gain light upon a matter in which we were beset with utter darkness. And lo! contrary to our expectation and to all human probability, without knowing how

vne affaire où nous ne voyons goutte. Et voila, que contre nostre attente, & contre toute apparence humaine, sans sçauoir comment cela s'est fait, ny par qui; immediatement apres la neuuème Messe; ie pars d'Onnontagué, accompagné de deux ieunes hommes des plus considerables du Bourg, & de quelques autres: à qui, sans doute, sainct Iean inspira l'entreprise de ce voyage: aussi le Chef de l'escorte se nommoit Iean Baptiste; c'est le premier Baptisé des Iroquois en pleine santé.

Ce fut sur les neuf heures du second iour de Mars, apres auoir celebré la sainte Messe, & dit mon adieu au Pays, [136] par le Baptême d'un enfant, à qui ie le conferay, auant mon depart. Nous fîmes cinq lieuës pour cette premiere iournée, d'un temps de printemps plustost que d'hyuer, il se changea bien-tost, & la pluie nous obligea de passer vn iour & deux nuits, au milieu d'un bois, dans vne maison sans portes, sans fenestres & sans murailles.

Le quatrième de Mars, apres six petites lieuës, nous gîtons au bord du lac, qui se termine à Tirhiroguen. Cette iournée fut rude, ayant presque toujours eu, ou la neige, ou l'eau iusqu'au genoux. Nous passons encore vn iour & deux nuits en ce second gîte: car le Lac que nous pensions trauerser sur la glace, commençoit à se dégeler: mais nous ressentions bien, par le froid de la seconde nuit, que le passage feroit libre, & le pont solide.

En effet, nous fîmes sur la glace vne grande lieuë & demie; apres quoy, c'étoit vn plaisir de marcher mollement sur la nege; il nous fallut pourtant mettre bien auant dans l'eau, pour passer vne petite Riuiere, qui auoit resisté à la violence du froid.

[137] Le septieme de Mars, apres vn leger repos

or by whom it was effected, immediately after the ninth Mass I left Onnontagué, accompanied by two of the Village's leading young men and by several others,—whom saint John undoubtedly prompted to undertake this journey. Moreover, the Leader of the escort was named Jean Baptiste, and was the first of the Iroquois Baptized in perfect health.

Toward nine o'clock on the second day of March, after celebrating holy Mass and bidding farewell to the Country [136] by attending to the Baptism of a child, upon whom I conferred this sacrament before departing, we started. On the first day we advanced five leagues, in spring rather than winter weather; but it soon changed, and we were forced by rain to spend a day and two nights in the woods, in a house without doors, without windows, and without walls.

On the fourth of March, after proceeding six short leagues, we camped on the shore of the lake which ends at Tirhiroguen. This was a hard day's journey, through almost uninterrupted snow or water up to our knees. Again a day and two nights were passed in this second halting-place, as the Lake, which we purposed to cross on the ice, was beginning to thaw; but the cold of the second night convinced us that the passage would be free and the bridge firm.

We did, indeed, accomplish a long league and a half on the ice, after which it was a pleasure to walk over the soft snow; we were, however, forced to wade in deep water to cross a small River that had withstood the heavy frost.

[137] On the seventh of March, after a light meal, we started in the morning and walked until evening

[*sc. repas*], nous partons le matin, & marchant iufqu'au foir fans rien prendre: Nous ne peufmes arriuer à Oeiatonnehengué, que le lendemain vn peu auant midy. Nous efperions nous pouuoir embarquer fur le grand Lac: mais quoy qu'il ne fust pas gelé, tous les bords eftoient tellement occupez de monceaux de neges, & de gros glaçons, qu'il ne faifoit pas bon s'en approcher. Nous fifmes donc deux petites lieuës fur le beau fable: & apres auoir donné la chaffe à vn nombre incroyable d'Outardes, qui font là leur retraite pendant l'Hyuer, en vn petit marefcage, nous y faisons la noftre pour cette nuit.

Le neuifième iour nous fut affez fâcheux. Nous marchâmes fur vn Eftang glacé; mais toufiours le pied en l'eau, à caufe que la pluye, qui eftoit tombée le matin, n'eftoit pas encore gelée. Nous vinfmes enfin fur vn beau fable, fur les riuies du grand Lac: mais nous fufmes arreftez par vne Riuiera profonde, dont la glace n'eftoit pas affez forte pour nous porter. On cherche toutes fortes [138] de moyens pour la paffer: & comme on n'en trouuoit point, mes gens font alte pour deliberer de ce qu'on deuoit faire. Ils paffent plus de trois heures à trembler de froid, pluftoft qu'à confulter. Vous pouuez croire que i'en auois auffi ma part. Le refultat fut de retourner fur vne partie de nos pas, pour chercher vn endroit propre pour paffer la nuit. Nous trauerfons donc vn autre Lac, avec la mefme incommodité que le matin; mais avec cette difference, que nous fufmes accompagnez d'une groffe pluye, qui enfin nous contraignit de nous cacher fous des écorces.

Le iour d'apres, nous montons vne lieuë au deffus de l'embouchure de la Riuiera qui nous auoit arrefté. Nous la trouuions affez fortement gelée pour la

without eating. We were unable to reach Oeiaton-nehengué until nearly noon on the following day. We hoped to be able to cross the great Lake in canoes; but, though it was not frozen, its entire shore was so encumbered with piles of snow and great blocks of ice, that it was nearly inaccessible. Accordingly, we made two short leagues along the smooth sand; and, after hunting an incredible number of Bustards, which make their Winter retreat there in a little swamp, we made ours in the same place for that night.

The ninth was a hard day for us. We proceeded over a frozen Pond, but with our feet always in the water, as the rain that had fallen in the morning was not yet frozen. At length, we reached a fine sandy beach on the great Lake, but were stopped by a deep River, the ice on which was too weak to bear us. We sought all kinds [138] of expedients for crossing, but, as we found none, my people called a halt to deliberate on our future course. They spent more than three hours trembling with cold, rather than consulting; and you may believe that I had my share in this. The result was, that we retraced a part of our steps, seeking a suitable place for passing the night. So we crossed another Lake, under the same inconvenience as in the morning, but with the addition of a heavy rain, which finally compelled us to take refuge under a shelter of bark.

The next day, we ascended a league above the mouth of the River which had stopped us, and there found it frozen firmly enough for crossing. But oh, how hard it was to resume our course! We were forced to cross a vast prairie flooded with water, to make our way over soft and half-melted snow,

trauerfer. Mais, ô mon Dieu, que de peine, pour aller reprendre nostre chemin. Il fallut passer au trauers d'une vaste prairie pleine d'eau, parmy des neges molles & à demy fonduës, par des bois & par des estangs: & apres auoir franchy ces difficultez, il nous fallut mettre trois fois à l'eau pour passer les [139] Riuieres qui se rencôtroient. Enfin ayât cheminé tout le iour, nous trouuafmes sur le soir, que nous n'auions auancé que trois lieuës dans nostre route. C'est dans les fatigues que Dieu est fort: & dans l'amertume qu'on le trouue bien doux.

Nous marchons presque tout l'onzième iour sur la glace du grand Lac, mais tousiours le pied à l'eau, à cause du degel, qui faisoit que nostre marche n'étoit pas trop affeurée: car nous entendions quelquesfois craquer la glace sous nous; & il falloit que quelques-uns des plus hardis marchassent deuant, pour fonder le fort & le foible. Nous ne laissions pas pourtant de nous écarter de deux & trois lieuës de la terre, pour abreger le chemin qu'il nous eust fallu faire, si nous eussions cottoyé les bords du Lac. Apres sept bonnes lieuës, la pluye nous arreste; elle ne cesse ny la nuit, ny le iour suiuant, elle redouble si fort la seconde nuit, que nous estans couchez sur la terre, nous nous trouuafmes bien-tost estendus dedans l'eau; nostre petite cabanne estoit deuenue en peu de temps un grand estang. On se leue: on cherche [140] à se placer à sec. Les uns se mettent sur de petites buttes; mais ils s'exposent à l'eau qui tombe du Ciel en abondance, voulant éuiter celle qui estoit sur la terre. Quelques-uns vont chercher un endroit plus eminent, pour y faire du feu & bastir une cabanne; mais la nuit, la neige & la pluye les en empeschent. Les plus paresseux demeurent iusqu'au iour en l'estat

through woods and across ponds; and, after surmounting all these difficulties, we were thrice compelled to wade through water, to cross the [139] Rivers in our course. Finally, after walking all day, we found toward evening that we had advanced only three leagues on our route. In weariness God is strong, and in bitterness we find him indeed sweet.

On the eleventh, we walked nearly all day over the frozen surface of the great Lake, but with our feet constantly in the water, owing to the thaw which made our steps none too secure; for we occasionally heard the ice cracking under us, and some of the bolder ones had to go ahead and test its strength. Yet, we were not deterred from going out two and three leagues from land, to find a shorter route than that along the shore of the Lake. After making seven good leagues, we were stopped by rain, which did not cease during the night or on the next day; it so increased in violence during the second night, that, lying as we were on the ground, we soon found ourselves stretched in the water. Our little cabin had become, in a short time, a great pond. We rose, and tried [140] to find a dry place. Some took their station on little hills, but exposed themselves to the downpour of water from the Sky, while seeking to avoid that which was on the earth. Others went to look for higher ground, in order to make a fire and build a cabin; but darkness, snow, and rain prevented them. The more indolent remained till daylight as they were, fearing lest they should fare worse. Under such conditions, a night would seem long indeed, did not God illumine the

où ils estoient, de peur de trouuer pis; vne nuit sembleroit bien longue en cét estat, si Dieu ne l'éclairoit. Quoy qu'il en foit, celui qui auoit plus de patience, estoit le mieux couché.

Le iour venu, nous nous vîmes tous trempez, & tous en defordre. Si fallut-il encore patienter: car le vent, la neige, & la pluye, sembloient conspirer ensemble, à nous arrester en vn si mauuais poste.

Nous le quittons apres deux iours & trois nuits: & ayants fait sept lieuës sur la glace, & partie sur la neige, nous bastiffons nostre hostellerie en vn lieu vn peu plus raisonnable. Nos Sauuages se lassants de viure dans ces fatigues, avec vne nourriture moindre, que si nous n'eussions [141] eu que du pain simplement, & de l'eau, se mirent à chasser. Ils tuèrent vn Cerf, & quelques Chats sauuages, qui rétablirent nos forces.

Nous partons le feizième avec vn tres-beau temps; mais l'attrait de la proye est trop grand, pour des personnes qui en font tout leur bon-heur. Apres deux lieuës de chemin, les vns se cabannent, pendant que les autres courent le Cerf. La iournée ne fut pas difficile, puis qu'outre que nous fîmes peu de chemin, nous en fûmes quittes pour nous mettre vne fois à l'eau iusqu'aux genoux.

Tout le dix-septième se passa le pied à l'eau, dans vn temps rude, & par vn chemin affreux; tantost il faut grimper sur des montagnes de neiges, avec les pieds & les mains; tantost marcher sur de gros glaçons; tantost passer des Marais, puis s'enfoncer dans des broffailles; abbattre des arbres pour faire des ponts sur des Riuieres, trauerfer des torrens; s'échapper des precipices; & au bout de la iournée, nous n'auions fait que quatre bien petites lieuës. Enfin pour [142] reconfort, nous log[e]ons dans vne hostele-

gloom. At any rate, the most patient were the best bedded.

Day breaking, we found ourselves all soaked and in disorder, yet were forced still to have patience; for wind, snow, and rain seemed to conspire to detain us in our wretched position.

We left it after two days and three nights, and, advancing seven leagues over ice and snow, built our inn on a site that was slightly more tolerable. Our Savages, weary of bearing these hardships on a diet more meager than one [141] of bread and water only, we started out to hunt. They killed a Deer and some Wildcats, which restored our vigor.

We left on the sixteenth, with very fine weather; but the charms of the chase were too great for men who find all their happiness therein. After making two leagues, some built themselves a cabin, while the rest hunted Deer. It was an easy day; for, besides the shortness of our march, we had to wade only once in water as high as our knees.

We passed all the seventeenth with feet in the water, weather rough, and road frightful. At times, we had to climb with feet and hands over mountains of snow; again, to walk over great ice-blocks; and again, to pass over Marshes, plunge into thickets, fell trees for bridging Rivers, cross streams, and avoid precipices; while, at the day's end, we had made barely four short leagues. Finally, to [142] comfort us, we lodged at an inn where there was neither bread nor wine nor bed; but truly God was wholly there.

On the eighteenth, we proceeded six leagues.

rie, où il n'y a pain, ny vin, ny liêt; mais en verité, Dieu y est tout entier.

Le dix-huictième, nous fîmes fix lieuës.

Le dix-neufième, iour de S. Ioseph, comme nous pourfuiuons nostre route, marchant sur la glace du grand Lac, elle s'ouurit sous l'un de mes pieds. Je m'en tiray plus heureusement qu'un pauvre Chasseur Onnontaguehronnon, qui apres s'estre long-temps debattu contre les glaces qui luy auoient manqué, fut abyfmé & perdu dedans l'eau, sans que iamais on le pût secourir. Apres auoir éuité ces dangers, nous entrons dans un chemin extrêmement difficile. Ce sont des rochers hauts comme des tours, & tellement escarpez, qu'on y marche autant des mains que des pieds. Cela fait; il fallut courrir trois lieuës sans relasche sur d'autres glaces, de peur d'enfoncer; & en fuitte passer la nuit sur un rocher vis à vis d'Otondiata, qui est le passage & le chemin ordinaire pour aller à la Chasse des Castors. Nous fîmes un canot pour trauerfer le Lac. Comme nous [143] estions vingt de compagnie, quelques-uns s'embarquerent les premiers. Approchant de l'autre riuë du Lac, ils briferent le deuant de leur batteau contre une glace: les voila tous à l'eau, les uns attrapant le debris du canot, & les autres la glace qui l'auoit rompu. Ils font si bien qu'ils se sauuerent tous: & apres auoir radoubbé ce Nauire d'écorces; ils nous le renuoyent pour passer apres eux: ce que nous fîmes la nuit du vingt & unième de Mars. Nous n'auions mangé à nostre dîner, que fort peu de racines bouïllies dans l'eau claire: si fallut-il nous coucher sans soupper, & sur des cailloux, à l'enfeigne des Etoilles, abriez d'un vent de bise, qui nous glaçoit. La nuit fuiuante nous couchâmes plus

On the nineteenth, St. Joseph's day, as we were pursuing our course over the ice of the great Lake, it opened under one of my feet. I came off better than a poor Onnontaguehronnon Hunter, who, after a long struggle with the ice, which had given way under him, was swallowed up and lost in the water beyond the possibility of rescue. Having escaped these dangers, we entered a road of extreme difficulty, beset with rocks as high as towers, and so steep that one makes his way over them with hands as well as with feet. After this, we were again forced to run three leagues over the ice, never stopping, for fear of breaking through; and then, to pass the night on a rock opposite Otondiata,¹⁰ which is on the route commonly taken by Beaver-Hunters. We made a canoe for crossing the Lake; and, as we [143] were a company of twenty, a part went over first. On nearing the other shore, they struck their prow against an ice-floe; and there they were all in the water, some catching at the battered canoe, and others at the ice that had wrecked it. They all succeeded in saving themselves, and, after repairing this Boat of bark, sent it back to us, that we might follow them. We did so on the night of the twenty-first of March. We had eaten for dinner only a very few roots, boiled in clear water; yet we were forced to lie down supperless, on a bed of pebbles, at the sign of the Stars, and under shelter of an icy north wind. On the following night, we lay more softly, but not more comfortably, our bed being of snow; and, the day after, rain attended us on a frightful road, over rocks fearful to behold, both for their height and for their size, and as dangerous to descend as they are difficult to climb. In order to scale them,

mollement; mais non pas plus commodement, nostre liêt fut la neige, & le iour d'apres, la pluye nous fit compagnie dans vn chemin horrible, par des rochers épouuantables à voir, tant pour leur hauteur, que pour leur grosseur; & auffi dangereux à descendre, que difficiles à monter: on s'entredonne la main les vns aux autres pour les franchir; ils bordent le [144] Lac, qui n'estant pas encore tout deglacé, nous oblige à ce trauail.

Vn Cerf, fur le matin du vint cinquième, nous retarde iufqu'au midy. Nous fîmes trois lieuës de beau temps, d'assez beau chemin. Nous trouuons bien à propos à nostre gîte, vn canot, ou pluftoft vn arbre entier creufé, que Dieu semble nous auoir mis entre les mains, pour passer le refte du Lac fans craindre la glace.

Nous nous embarquons le lendemain fept perfonnes dans cét arbre, & arriuons le foir à l'embouchure du Lac, qui se termine par vn fault & par des rapides violents. Dieu nous fit encore icy vne grace bien particuliere, en quittant nôtre arbre, nous fîmes rencontre d'vn assez bon canot d'ecorce, avec lequel nous fîmes quarante lieuës en vn iour & demy: n'en ayant pas fait dauantage à pied les trois semaines precedentes, tant pour l'horreur du temps, que des chemins.

Enfin le trentième de Mars nous arriuons à Montreal, estant partis d'Onnontagué le fecond. Nostre cœur trouua icy la ioye que reffentent les Pelerins, quand ils arriuent en leur païs. Et Dieu nous [145] ayant conferué d'vne façon si particuliere, dans vn si dangereux voyage, nous fait voir qu'il veille plus qu'on ne peut s'imaginer fur le falut des Iroquois. Qu'il en foit beny à iamais.

we lent one another a hand. They border the [144] Lake; and, as it was not yet wholly free from ice, we were forced to undergo this labor.

On the morning of the twenty-fifth, a Deer delayed us until noon. We made three leagues, in pleasant weather, and over a tolerable road, finding very seasonably, at our halting-place, a canoe, or rather a whole tree-trunk hollowed out, which God seems to have put into our hands for completing the passage of the Lake without fear of the ice.

On the morrow, seven of us embarked in this dugout, and in the evening reached the mouth of the Lake, which ends in a waterfall and turbulent rapids. Here, God showed us still another special favor; for, on leaving our dugout, we found a fairly good bark canoe, with which we accomplished forty leagues in a day and a half, not having made more than that on foot during the three preceding weeks, owing both to the severe weather and to the bad roads.

Finally, on the thirtieth of March, we arrived at Montreal, having left Onnontagué on the second. Our hearts found here the joy felt by Pilgrims on reaching their own country. God's [145] preservation of us in so signal a manner, on so dangerous a journey, shows us that he watches with unimaginable care over the salvation of the Iroquois—for which may he be forever blessed.

You will note, if you please, in passing, that letters have recently been received from Kebec, by the latest vessel, saying that Father Claude d' Ablon, whose Journal we have just seen, has returned to Onnontagué with Father François le Mercier, Superior of that Mission, Fathers René Menard and Jacques Fremin, and Brothers Ambroise Broar

Vous remarquez, s'il vous plaist en passant, qu'on a receu des lettres venuës nouvellement de Kebec, par le dernier vaisseau, qui portent, que le Pere Claude d'Ablon, dont nous venons de voir le Iournal, est retourné à Onnontagué avec le Pere François le Mercier, Superieur de cette Mission, le Pere René Menard, le Pere Jacques Fremin, le Frere Ambroise Broar, & le Frere Ioseph Boursier: qui vont tous ioindre le Pere Ioseph Chaumonot, demeuré dans le Païs des Iroquois. Ils sont escortez d'une cinquantaine de braues François, qui ont desja commencé vne bonne habitation au centre de toutes ces Nations. Nous en verrons le succez l'an prochain, Dieu aidant. Les Peres demandent des Ouuriers Euangeliques, & le secours des prieres de tous ceux qui aiment le salut de ces Peuples. Comme les dépenses qu'il faut faire pour soutenir vne telle entreprise, sont tres-grandes, si ceux qui font profession de contribuer à la Conuersion [146] des Sauuages, vouloient soutenir cette Mission, ils feroient vn grand seruice à Dieu. On a Baptisé en diuers endroits depuis quelque temps, plus de quatre cents cinquante Sauuages, petits & grands, notwithstanding les troubles & les obstacles de la guerre. Si on peut maintenir les Predicateurs de l'Euangile, dans ces Contrées, que i'appellerois volontiers le Païs des Martyrs, on en Baptizera bien dauantage. Fiat, fiat.

and Joseph Boursier. They are all going to join Father Joseph Chaumonot, who remained in the Iroquois Country. They are escorted by fifty valiant Frenchmen, who have already begun a good settlement in the very center of these Nations; and we shall, with God's help, see its success next year. The Fathers ask for Gospel Laborers, and the aid of prayers from all who desire the salvation of those Tribes. As the expense of maintaining such an enterprise is very great, if those who profess to contribute toward the Conversion [146] of the Savages would support this Mission, they would render a great service to God. Within a recent period, there have been Baptized, in different places, despite the disturbances and hindrances of war, more than four hundred and fifty Savages, children and adults. If the Preachers of the Gospel can be maintained in those Regions,—which I would willingly call the Land of Martyrs,—many more will be Baptized. Fiat, fiat.

CHAPITRE XIV.

DE L'ARRIUÉE D'VNE TROUPE D'ALGONQUINS, NOM-
MEZ LES OUTAOUAK.

LE fixième iour du mois d'Aouſt de l'année 1654. deux ieunes François pleins de courage, ayant eu permiſſion de Monſ. le Gouverneur du Païs, de s'embarquer avec quelques-vns de ces Peuples, qui eſtoient deſcendus iuſques à nos habitations Françoises, firent vn voyage de plus de cinq cents lieuës, ſous la conduite de ces Argonautes; [147] portés, non dans de grands Gallions, ou dans de grandes Rambergues; mais dans de petites Gondoles d'écorce. Ces deux Pelerins penſoient bien retourner au Printemps de l'an 1655. mais ces Peuples ne les ont ramenez, que ſur la fin du mois d'Aouſt de cette année 1656. Leur arriuée a cauſé vne ioye vniuerſelle à tout le Païs. Car ils eſtoient accōpagnés de cinquante canots chargés de marchandises, que les François vont chercher en ce bout du monde. Cette flotte marchoit graument, & en bel ordre, pouffée par cinq cents bras ſur noſtre grand fleuve, & conduite par autant d'yeux; dont la pluſpart n'auoient iamais veu les grands canots de bois, ie veux dire les Nauires des François.

Ayant mis pied à terre, au bruit eſtonnant des Canons, & ayant baſty en vn moment leurs maiſons volantes, les Capitaines monterent au Fort ſainct Louys, pour aller ſaluer Monſ. noſtre Gouverneur, portant leurs paroles en la main, c'eſtoient deux preſents,

CHAPTER XIV.

OF THE ARRIVAL OF A COMPANY OF ALGONQUINS
CALLED THE OUTAOUAK.

ON the sixth day of August, 1654, two young Frenchmen, full of courage, having received permission from Monsieur the Governor of the Country to embark with some of the Peoples who had come down to our French settlements, began a journey of more than five hundred leagues under the guidance of these Argonauts,—[147] conveyed, not in great Galleons or large oared Barges, but in little Gondolas of bark. The two Pilgrims fully expected to return in the Spring of 1655, but those Peoples did not conduct them home until toward the end of August of this year, 1656. Their arrival caused the Country universal joy, for they were accompanied by fifty canoes, laden with goods which the French come to this end of the world to procure. The fleet rode in state and in fine order along our mighty river, propelled by five hundred arms, and guided by as many eyes, most of which had never seen the great wooden canoes of the French,—that is to say, their Ships.

Having landed, amid the stunning noise of Cannon, and having quickly built their temporary dwellings, the Captains ascended to Fort saint Louys to salute Monsieur our Governor, bearing their speeches in their hands. These were two presents, which represent words among these Peoples. One

qui passent pour des paroles parmy ces Peuples. L'un de ces deux presents, demandoit [148] des François pour aller passer l'Hyver en leur País: & l'autre demandoit des Peres de nostre Compagnie, pour enseigner le chemin du Ciel à toutes les Nations de ces grandes Contrées. On leur répondit à leur mode, par des presents, leur accordant tres-volontiers tout ce qu'ils demandoient. Mais pendant que ceux qui sont destinez pour cette grande entreprise, se preparent, apprenons quelque chose de nouveau des deux Pelerins François, & de leurs hostes.

Premierement, il est bon de remarquer que la langue Huronne s'estend bien cinq cent lieues du costé du Sud: & la langue Algonquine, plus de cinq cents du costé du Nord. Je sçay bien qu'il y a quelque petite difference entre ces Nations; mais cela consiste en quelques dialectes, qu'on a bien-tost apprises, & qui n'alterent point le fond de ces deux langues.

Secondement, il y a quantité de Lacs au quartier du Nord, qui passeroient bien pour des Mers douces, & le grand Lac des Hurons, & un autre qui luy est voisin, ne cedent point à la Mer Caspie.

[149] En troisième lieu, on nous a marqué quantité de Nations aux environs de la Nation de Mer, que quelques-uns ont appelé les Puants, à cause qu'ils ont autrefois habité sur les rives de la Mer, qu'ils nomment *Ouinipeg*, c'est à dire eau puante. Les *Linioek*, qui leur sont voisins, sont environ soixante Bourgades. Les *Nadouefiouek*, en ont bien quarante. Les *Pouarak*, en ont pour le moins trente. Les *Kiristinons* passent tous ceux-là en estenduë; ils vont iusques à la Mer du Nord. Le País des Hurons, qui n'auoit que dix-sept Bourgades dans l'estenduë de dix-sept lieues, ou environ, nourrissoit bien trente mille personnes.

of the two gifts asked for [148] some Frenchmen, to go and pass the Winter in their Country; while the other made request for some Fathers of our Society, to teach all the Nations of those vast Regions the way to Heaven. They were answered, in their own way, by presents, and were very willingly granted all that they asked. But, while those assigned to this great undertaking are making their preparations, let us learn some news from the two French Pilgrims and from their hosts.¹¹

First, it is well to note that the Huron language extends fully five hundred leagues toward the South, and the Algonquin more than five hundred toward the North. I know well that there are some slight differences among these Nations; but they consist in certain dialects, which are soon learned, and which do not affect the fundamental principles of the two languages.

In the second place, there are in the Northern regions many Lakes which might well be called fresh-water Seas, the great Lake of the Hurons, and another near it, being as large as the Caspian Sea.

[149] In the third place, we were told of many Nations surrounding the Nation of the Sea which some have called "the Stinkards," because its people formerly lived on the shores of the Sea, which they call *Ouinipeg*, that is, "stinking water." The *Liniouek*, their neighbors, comprise about sixty Villages; the *Nadouesiouek* have fully forty; the *Pouarak*, at least thirty; and the *Kiristinons* surpass all the above in extent, reaching as far as the North Sea.¹² The Country of the Hurons, which had only seventeen Villages, extending over about as many leagues, maintained fully thirty thousand people.

Vn François m'a dit autrefois, qu'il auoit veu trois mille hommes dans vne assemblée, qui se fit pour traiter de paix, au Païs des gens de Mer. Tous ces Peuples font la guerre à d'autres Nations plus éloignées; tant il est vray, que les hommes font des Loups à l'égard des hommes; & que le nombre des fous est infiny. Ces fous se tuent, se voulant donner la loy les vns aux autres. Patience pour des Barbares, qui ne connoissent pas [150] Dieu; mais ceux qui font profession de le connoistre, & qui sçauent qu'il est vn Dieu de paix, que sa demeure est dans la paix, & qu'il veut gouuerner les hommes, comme vn Salomon pacifique: ceux-là, dis-je, font bien plus coupables. Les Sauuages Chrestiens demandent pourquoy ceux qui sont Baptizez, au de-là de la Mer: c'est à dire en Europe, se font la guerre les vns aux autres, au lieu de les venir secourir contre ceux qui les empeschent d'estre instruits, & de croire en Dieu paisiblement, & qui font mourir les Croyants.

Difons en quatrième lieu, que ces deux ieunes hommes n'ont pas perdu leurs peines dans leur grande course: Ils n'ont pas seulement enrichy quelques François à leur retour; mais ils ont donné beaucoup de ioye à tout le Paradis dans leur voyage; ayant Baptisé, & enuoyé au Ciel enuiron trois cents petits enfans; qui ont commencé à connoistre, & à aimer & posseder Dieu, en mesme temps qu'ils ont esté lauez dans son sang, par les eauës du Baptesme. Ils ont reueillé dans l'esprit de ces Peuples, le souuenir des beautez de [151] nostre Créance, dont ils auoient eu vne premiere teinture au Païs des Hurons: lors qu'ils alloient visiter nos Peres qui l'habitoient, ou que quelques-vns de nous autres s'approchoient des Contrées voisines de leur Païs.

A Frenchman once told me that he had seen, in the Country of the people of the Sea, three thousand men in an assembly held to form a treaty of peace. All those Tribes make war on other more distant Nations,—so true is it that men are Wolves toward men, and that the number of fools is infinite. These fools practice mutual slaughter, each wishing to prescribe the law to the other. Let us be patient with Barbarians, who know not [150] God; but those who profess to know him, and who are well aware that he is a God of peace, that his abode is one of peace, and that it is his will to govern mankind as a peace-loving Solomon,—those, I say, are much more guilty. The Christian Savages ask why the people beyond the Sea,—that is, in Europe,—who are Baptized, make war on one another, instead of coming to help them against those who hinder them from being taught and from believing in God unmolested, and who put the Believers to death.

Let us say, in the fourth place, that these two young men have not undergone hardships for naught in their long journey. Not only have they enriched some Frenchmen upon their return, but they also caused great joy in all Paradise, during their travels, by Baptizing and sending to Heaven about three hundred little children, who began to know, love, and possess God, as soon as they were washed in his blood through the waters of Baptism. They awakened in the minds of those Peoples the remembrance of the beauties of [151] our Faith, whereof they had acquired the first tincture in the Country of the Hurons, when they visited our Fathers living there, or when some of us approached the Regions bordering on their Country.

CHAPITRE XV.

LE DEPART DES ALGONQUINS OUTAOUAK, & DE LEUR
DEFAITE.

PENDANT que ces Peuples faisoient leur petit traficq, trente ieunes François s'équipèrent, pour les accompagner iufques en leur Païs, & en rapporter des peaux de beftes mortes. Le leur donnay pour guides, dans les voyes de leur falut, le Pere Leonard Gareau, & le Pere Gabriel Dreuilletes, anciens Ouuriers Euangeliques, bien verbez dans les langues Huronne & Algonquine. Ils eftoient ravis de fe voir choifis les premiers, pour porter Iefus-Chrift dans vn Pays également remply de Croix, de tenebres, [152] & de morts. Vn Frere de nostre Compagnie, nommé Louys le Boëfme, defira d'eftre de la partie, pour fecourir les Peres, avec lefquels se ioignirent trois ieunes hommes François, bien refolus de viure & de mourir avec les Predicateurs de l'Euangile.

Le iour du depart arresté: cette efcoüade se ioint avec le gros des Sauuages. On met les canots en l'eau, on s'embarque lestement, on fait ioïer les auirons, & le dernier Adieu se dit, à coups de fusils & de canons. Mais ô mon Dieu, que les choses humaines font inconstantes. Tel est remply de ioye au matin, qui meurt de tristesse auant la nuit.

A peine cette Flotte, composée de plus de foixante Vaiffeaux, auoit-elle vogué vne iournée fur le grand fleue, qu'elle fait rencontre d'un Canot, conduit par

CHAPTER XV.

THE DEPARTURE OF THE OUTAOUAK ALGONQUINS,
AND THEIR DEFEAT.

WHILE these People were doing their small trading, thirty young Frenchmen equipped themselves to bear them company to their Country, and to bring back furs. I gave them, as guides in the paths of their salvation, Fathers Leonard Gareau and Gabriel Dreuilletes, trained Gospel Laborers, and well versed in the Huron and Algonquin tongues. They were delighted at being the first ones chosen to carry Jesus Christ to a Country abounding equally in Crosses, in darkness, [152] and in death. A Brother of our Society, named Louys le Boësme, wished to be one of the party, as assistant to the Fathers, whom also three young Frenchmen joined, firmly resolved to live and to die with the Preachers of the Gospel.

On the day fixed for departure, this squad joined the main body, composed of Savages; the canoes were launched, and the men quickly embarked; paddles were set in motion, and the last Farewell resounded from the cannons' mouths. But alas for the mutability of all things human! Full of joy in the morning, a man dies of grief before night.

Scarcely had this Fleet of more than sixty Vessels accomplished one day's voyage on the great river, when it met two French Soldiers in a Canoe, who had been sent by the Governor of Three Rivers to

deux Soldats François, enuoyez par le Gouverneur des Trois Rivières, pour donner aduis que l'Iroquois Agneronon, grand ennemy des Algonquins, & des Hurons, estoit en campagne, & qu'il ne manqueroit pas de leur dresser des embusches dans leur voyage. En effet, il [153] s'estoit caché à l'abry d'une pointe, pour les surprendre au passage; mais il fut trompé pour ce coup: car nos gens redoublant leur courage, firent ioier si fortement & si adroitement leurs aurons, qu'ils passerent promptement à la faueur de la nuit, sans estre apperceus, & arriuerent sains & saues au Bourg des Trois Rivières.

Nos trente François, qui s'estoient équipez en un moment, pour un voyage de cinq cents lieues: voyant par l'experience de vingt-huit lieues qu'ils auoient desia faites, qu'ils n'estoient pas montez de bons Canots, en ayant desia creué quelques-vns, & que leurs prouisions estoient bien courtes pour un chemin si long. Que d'ailleurs ils feroient contraints de mettre la main aux armes, si l'Agneronon, avec lequel nous auons une paix de ie ne sçay quelle couleur, attaquoit leur Flotte, iugerent à propos de remettre la partie au Printemps de l'année suiuant.

Nos deux Peres, qui voyoient bien les dangers où ils s'exposoient: mais qui n'ignoroient pas aussi que le traficq des [154] Ames qu'ils alloient faire, estoit plus noble que celui des peaux, que nostre Escoüade Françoisse abandonnoit, ne voulurent iamais quitter la partie. Ils s'embarquent avec le Frere, & avec les trois François, qui s'estoient ioints avec eux, méprifans leur vie pour le salut de ces Peuples, auxquels ils s'estoient donnez pour l'amour de Iesus-Christ.

give warning that the Agneronon Iroquois, bitter enemies of the Algonquins and Hurons, were in the field, and would be sure to lay an ambuscade for them on their journey. As a matter of fact, they [153] had concealed themselves behind a point, in order to surprise our Savages as they passed; but this time they were outwitted. Our men, mustering their courage, plied their paddles with such strength and skill, that they passed swiftly in the darkness without being seen, and arrived safe and sound at the Village of Three Rivers.

Our thirty Frenchmen, who had equipped themselves at short notice for a journey of five hundred leagues, seeing, from the experience of twenty-eight leagues already accomplished, that their Canoes were poor,—several leaking already,—and that their provisions were scarcely sufficient for so long a journey,—knowing, besides, that they would be forced to resort to weapons if the Agneronons, with whom we had at least the appearance of peace, should attack their Fleet,—thought best to postpone their expedition until the Spring of the following year.

Our two Fathers, though clearly perceiving the dangers before them, were also well aware that the traffic in [154] Souls, in which they were about to engage, was nobler than that in skins, which our Company of Frenchmen was abandoning; and they were unwilling to turn back. They embarked with the Brother and the three Frenchmen who had joined them, holding their lives of no account as compared with the salvation of those Peoples to whom they had, for the love of Jesus Christ, given themselves.

Behold them, then, on their way, with two hundred

Les voila donc fur les eaux, avec deux cents cinquante Sauvages Algonquins, à la referue de quelques Hurons, échapez du naufrage de leur ancien Païs. Ils se font Barbares, pour ainfi dire, avec les Barbares, pour les rendre tous enfans de Dieu.

Les Iroquois Agneronons, qui n'étoient qu'environ fix vingts: voyant que leurs ennemis estoient paffez, les fuiuent à la fourdine, à force de bras & de rames. Ils marchotent la nuit ferrez & fans bruit, se cachant le iour dans les bois, enuoyant des Efpions, pour reconnoître la marche des Algonquins. Ce qu'ils firent bien-toft: car ces pauvres gens, quoy qu'avertis de se tenir fur leurs gardes, faifoient par tout vn [155] grand bruit. Quantité de ieunes gens, qui n'auoient iamais manié d'armes à feu, en ayant acheté des François, prenoient vn fingulier plaifir au petit tonnerre que leurs arquebufes faifoient rouler dans l'écho des forests. On dit mefme qu'un ieune Iroquois, amy de la paix, leur vint donner aduis de marcher en filence, & que fes gens estoient aux aguets, pour les furprendre; mais ces ieunes étourdis se fiant en leur courage, & en leur nombre, n'auoient des oreilles que pour le bruit qu'ils faifoient eux-mefmes, s'arrestant fort fouuent à tirer fur le gibier qu'ils rencontroient.

L'Iroquois prend le deuant, se faifit d'une poſte fort auantageux, au bord de la grande Riuere, par où les Algonquins deuoient paſſer. Il ſe retranche premierement fur une petite eminence, avec des arbres, qu'ils ont bien-toſt mis à bas. Les Sentinelles, qu'il auoit placées en des lieux fort commodés, pour découurir de fort loin fur le grand fleuve, ayans auerty leur Capitaine que la flotte paroiffoit: Il iette

and fifty Savages, all Algonquins except a few Hurons escaped from the wreck of their former Country. They turn Barbarians with the Barbarians, so to speak, in order to make them all God's children.

The Agneronon Iroquois, who numbered only about six-score, seeing that the enemy had slipped by, followed them stealthily with all speed. They proceeded by night, in close order and without noise, hiding in the woods by day, and sending out Spies to reconnoiter the Algonquins. Soon they discovered them; for these unfortunate men, though cautioned to be on their guard, were constantly making a [155] great noise. Many of the young men, who had bought firearms of the French, having never handled them before, took a singular pleasure in the mimic thunder made by their arquebuses in the echoes of the forest. It was even said that a young Iroquois, a friend of peace, came and warned them to proceed quietly, saying that his companions were on the lookout to surprise them. But these young hot-heads, trusting in their courage and their numbers, had ears only for the noise made by themselves, halting very often to fire at game encountered on the way.

The Iroquois went ahead and seized a very advantageous position on the great River, in the path of the Algonquins. First, they intrenched themselves on a slight eminence covered with trees, which they soon felled. The Sentinels, posted very advantageously for commanding a long view of the great river, gave their Captain warning when the fleet appeared, and he placed a large number of brave Fusileers among the rushes and [156] tall shrubbery, on a point

vn bon nombre de braues Fufeliers dans les ioncs, & [156] dans de grands herbiers, en vne pointe que nos gens venoient frifer. Six Canots de Hurons, & quelques autres Algonquins, precedant le gros d'environ cinquante ou foixante pas, s'estant venus ietter dans les pieges fans y penfer, receurent vne gresle de plomb, si prompte & si rude, que plusieurs furent tuez, sans sçauoir qui leur auoit donné le coup de la mort. Aussi-tost que les Iroquois eurent fait leur décharge, ils sortent de leur embuscade comme des Lyons de leur taniere, se iettent sur ceux qui estoient encore en vie, & les traifnent dans leur fort. Le Pere Leonard Gareau, qui estoit dans cette auantgarde, fut bleffé d'vn coup de fusil, qui luy rompit l'épine du dos.

Ceux qui fuiuoient, voyant ce beau ménage, prennent les armes, se iettent à terre, courent apres l'ennemy; mais ils rencontrent bien-tost vn retranchement, ou vn fort qui fait feu de tous costez: Ils l'environnent, ils l'attaquent, on en tuë, on en bleffe de part & d'autre. L'Iroquois se deffend si bien, que les Algonquins ne le purent enleuer, ny [157] porter à fortir de son fort pour venir au combat. Il sçauoit bien qu'il n'estoit pas égal en nombre, & que la peau de Lyon luy manquant, il s'estoit fort bien ferui de celle du Renard.

Nos gens voyant cela, mettent la main à la hache, font en peu de temps vn fort assez proche de celuy des Iroquois, pour se mettre à l'abry, & se pouuoir vn peu refraichir. Ils attendoient que les Iroquois quittaissent leur Reduit, afin de les pouuoir pourfuiure; mais ils se tinrent clos & couuerts. Les Algonquins voyant que la saison les obligeoit de haster leur retour

by which our men would pass. Six Canoes of Hurons, and some Algonquins, preceding the main body by about fifty or sixty paces, heedlessly rushed into the snare, and received so prompt and fierce a shower of lead, that many were killed without knowing who dealt the blow. The Iroquois had no sooner fired their pieces than they burst from their ambush like Lions from their lair, rushing upon those who were still alive, and dragging them into their fort. Father Leonard Gareau, who was in this advance-guard, was wounded by a musket-shot which broke his spine.¹³

Those who followed, upon seeing the state of affairs, seized their arms, leaped ashore, and pursued the enemy, but soon came to an intrenchment, or fort, which opened fire on all sides. They surrounded and attacked it, and many were killed or wounded on both sides; the Iroquois, however, maintained so strong a defense, that the Algonquins could neither take the fort by storm, nor [157] draw them out to open combat. They well knew their enemy's inferiority in number, and that, the Lion's skin failing him, he had very wisely assumed that of the Fox.

Our men, seeing this, took their hatchets, and soon constructed a fort at no great distance from that of the Iroquois, for shelter and recuperation. They waited for the latter to leave their Fort, that they might pursue them; but they held themselves under close cover. The Algonquins, as the season compelled them to hasten their return Homeward, parleyed with the Iroquois and made them a present, to induce them to decamp, themselves retiring first in order to leave the way clear. But the others refused to listen and rejected the present, being resolved to attack our

en leur Païs, parlementēt avec les Iroquois, leur font vn present à ce qu'ils décampent: se retirent les premiers, pour leur donner le passage libre. Les Iroquois refusent le present, ils font la fourde oreille, refolus de charger encore nos gens; mais ils furent trompez: car les Algonquins feignant de se vouloir fortifier dauantage, pour attendre le depart de l'Iroquois, firent vn bruit comme d'vn abbatis de bois, à grands coups de hache; & pendant ce tintamarre, les Capitaines faisoient filer [158] doucement leurs gens dans leurs Canots, à la faueur des tenebres de la nuit. C'est ainfi qu'ils euaderent, laissant dans leur fort le Pere Gabriel Dreuilletes, & son Compagnon, & les trois François qui s'estoient liez avec eux. Le Pere les vouloit fuiure; mais pas vn ne les voulut embarquer. Qui veut folidement prescher le Crucifix, ne doit attendre que des Croix.

party once more. They were outwitted, however; for the Algonquins, feigning that they wished to strengthen their fortifications, for the purpose of awaiting the Iroquois' departure, made a noise like that of felling trees with heavy strokes of the hatchet. During this din, [158] and under cover of the night, the Captains had their men file softly to their Canoes; and thus they made their escape, leaving in their fort Father Gabriel Dreuilletes with his Companion, and the three Frenchmen who had joined them. The Father wished to accompany them, but no one would take him into his canoe. He who would be a stanch preacher of the Crucifix must expect only Crosses.

CHAPITRE XVI.

DE LA MORT DU PERE LEONARD GARREAU.

DANS la déroute du Païs des Hurons, ces pauvres Peuples se répandirent de tous costez. Les vns dans la Nation neutre: vne bonne bande se refugia à Kebec, dans le sein des François: & quelques-vns se retirerent au Païs des Algonquins, nommez Outaouak, dont nous venons de parler. Vne partie de ces pauvres fugitifs étoient [159] descendus à Kebec avec les Algonquins; & comme ils auoient connû le Pere Leonard Garreau dans leur ancien Païs, & qu'ils auoient desia receu de luy quelque teinture de nostre Creance, il leur fut bien aisé, inuitant leur ancien Pasteur, de le gagner. Il auoit plus d'enuie de leur prescher Iesus-Christ, qu'ils n'auoient encore de volonté de le recevoir. Il se lia donc avec eux dans la resolution de donner son sang & sa vie, pour l'Euangile. Il voyoit quasi vne morte inéuitable, dans les dangers d'une entreprise aussi sainte qu'elle estoit penible. Il s'attendoit, ou d'estre massacré en chemin, comme il a esté; ou de mourir de faim dans vn Païs éloigné de cinq cents lieues des François, ou d'estre mis à mort par le fonge d'un Barbare: toutes ces veuës ne l'effrayoient point.

Ce fut le Mercredy trentième d'Aoust de cette année 1656. que les Iroquois estant en embuscade, & faisant vne décharge sur six Canots Hurons, qui marchaient les premiers, comme nous auons dit au Chapitre precedent, [160] blefferent ce bon Pere à

CHAPTER XVI.

OF FATHER LEONARD GARREAU'S DEATH.

IN the devastation of the Country of the Hurons, those poor People were scattered in all directions,—some joining the neutral Nation, a large company taking refuge in the bosom of the French at Kebec, and others seeking a retreat in the Country of the Algonquins called Outaouak, of whom we have just been speaking. A part of these poor fugitives had [159] come down to Kebec with the Algonquins; and, as they had known Father Leonard Garreau in their own Country, and had already received some tincture of our Faith from him, it was very easy for them to obtain their former Pastor upon request. He was more eager to preach Jesus Christ to them than they were to receive him. Accordingly, he joined them, resolved to give his blood and his life for the Gospel, and seeing almost inevitable death in the dangers of an undertaking as holy as it was arduous. He expected either to be slain on the way,—as was the case,—or to perish with hunger in a Country five hundred leagues distant from the French, or to meet his death because of some Barbarian's dream. But none of these prospects frightened him.

On Wednesday, August thirtieth, of this year, 1656, the Iroquois, firing from their ambuscade upon six Canoes of Hurons, who were in the van, as we have described in the preceding Chapter, [160]

mort. Vne balle luy ayant rompu l'épine du dos, le renuerfa dans le Canot qui le portoit. Auffi-toft qu'il fut bleffé, les Iroquois le traifnerent comme vn chien dans leur fort : le dépouïllèrent tout nud, luy rauiffant mefme fa chemife, ne luy laiffant qu'un petit calleçon. Ils le tournoient & retournoient, pour luy arracher la balle du corps. Ils luy prefenterent vn breuueage, comme vne medecine, qu'il ne voulut point prendre. Il fut trois iours couché fur la platte terre, baigné dans fon fang, fans boire ny manger, fans Medecin, fans Chirurgien, fans autre fecours que du Ciel. Enfin ayant efté frappé le Mercredy, ils le porterent le Samedy matin à Montreal, iettant deux méchants petits prefens, felon leur couftume ; l'un pour témoigner qu'ils eftoient marris de l'accident qui eftoit arriué ; l'autre pour effuyer nos larmes, & appaifer nos regrets. Tous les habitans de Montreal, regardoient & honoroient ce pauvre Pere comme vn Apoftre, & comme vn Martyr, luy portant compaffion iufques au profond du cœur.

[161] Ayant fait rencontre en ce lieu du Pere Claude Pijart, Religieux de noftre Compagnie, fon ame fut remplie de ioye, & il répandit fon cœur dans le cœur de ce bon Pere, qui nous a marqué les particularitez de fa mort. Au moment, dit-il, qu'il fut bleffé, il s'écria, *Domine, accipe spiritum meum*, Mon Dieu, retirez mon efprit. *Domine, ignosce illis*. Seigneur, pardonnez leur. Il dit ingenuëment au Pere, qu'il n'auoit eu, ny dans l'attaque, ny dans fa prife, ny dans les mauuais traitemens de fes meurtriers, aucune indignation, ny mefme aucune froideur contre eux ; mais au contraire, qu'il reffentoit vn efprit de douceur, & de compaffion pour ceux qui luy ostoient la vie. Il dit auffi, que fe voyant dépouïllé tout nud,

mortally wounded this good Father. He fell back into the Canoe that bore him, his spine broken by a bullet. Forthwith, the Iroquois dragged him like a dog into their fort, stripped him naked, taking away even his shirt, and leaving him only a small pair of drawers. They turned him over and over, to remove the ball from his body, and gave him a drink, by way of medicine, which he would not take. Three days he lay flat on the ground, bathed in his own blood, without food or drink, without Physician or Surgeon, and with no help but that of Heaven. Though wounded on Wednesday, he was not taken to Montreal until Saturday morning, when they offered two wretched little presents, according to their custom. One of them was to show their regret at the accident that had happened, and the other to dry our tears and assuage our grief. All the people of Montreal esteemed and honored this poor Father as an Apostle and Martyr, giving him their heartfelt compassion.

[161] Meeting there Father Claude Pijart, a Religious of our Society, his soul was filled with joy, and he opened his heart to this good Father, who has given us an account of his death. As soon as he was wounded, as we are told, he exclaimed, *Domine, accipe spiritum meum*,—"My God, receive my soul;" *Domine, ignosce illis*,—"Lord, forgive them." He frankly told the Father that he had felt, neither in the attack, nor in his capture, nor during his ill treatment at his murderers' hands, any indignation or even coldness toward them; that, on the contrary, he had experienced a feeling of gentleness and compassion for those who were taking his life. He also said that, on seeing himself stripped naked, he felt a great joy

il ressentit vne grande ioye, & vne grande fatisfaction d'esprit, se voyant mourir dans la nudité de Iesus-Christ, son Maistre. Mais cette ioye sensible ne dura pas long-temps, Dieu voulant acheuer en luy son ouurage, & le purifier entierement, se cacha, & le priua de toute consolation. C'est, disoit-il, [162] la plus grande peine que i'aye ressentie dans tous mes abandonnements, de me voir comme délaissé de nostre Seigneur. Il est vray qu'il me fortifioit en la pointe de mon esprit, par vne conformité amoureuse que i'auois à sa sainte volonté, le remerciant de la faueur & de l'honneur qu'il me faisoit, de donner ma vie pour luy.

Le Samedy qu'il nous fut apporté, il se confessa trois fois fort exactement, & avec vne grande contrition: Il receut le saint Viatique, & en fuitte l'Extreme-Onction, répondant avec pieté aux paroles & aux prieres de l'Eglise. Ah! que ie suis indigne des faueurs que Dieu me fait, disoit-il! Je n'ay qu'un regret, c'est de souffrir si peu; d'estre trop à mon aise: & de n'auoir pas recherché assez purement la gloire de Dieu. Il reïteroit souuent ces paroles, *Ita Pater, quoniam sic placitum fuit ante te! Fiat voluntas tua.* Oüy, mon Pere, puis que cette mort est agreable à vos yeux, Que vostre volonté soit faite. Il parloit de sa mort comme enchassée dans la mort de Iesus-Christ. Enfin sur les onze heures de nuit du [163] mesme Samedy, le second iour de Septembre, vne conuulsion l'emporta, nous laissant à tous vne ioye au cœur, & vne douce esperance, que son sang produiroit vn iour des fruiçts dignes de la gloire de Dieu. On n'ômit rien pour honorer ses funerailles, & pour luy témoigner l'affection qu'on luy portoit. Son corps fut mis dans le Cimetiere commun, en vn lieu destiné pour les Prestres, sur lequel on pretend de

and contentment, conscious that he was dying in the nakedness of Jesus Christ, his Master. But this vivid satisfaction did not last long. God, wishing to consummate his work in him, and to purify him wholly, hid himself and left him bereft of all consolation. "It was," he said, [162] "the greatest affliction I experienced in all my destitution, to find myself forsaken by our Lord. It is true, he supported me in the distress of my spirit, through my loving compliance with his holy will, and my thankfulness toward him for the favor and honor which he showed me in letting me die for him."

On the Saturday when he was brought to us, he confessed three times very minutely and contritely; he also received the holy Viaticum and then Extreme Unction, piously responding to the words and prayers of the Church. "Alas, how unworthy I am of God's favors toward me!" he exclaimed. "I only regret that I suffer so little, and that I am too comfortable; and that I have not sought God's glory with sufficient singleness of purpose." He often repeated the words: *Ita, Pater, quoniam sic placitum fuit ante te, fiat voluntas tua!* "Yea, my Father, since this death is pleasing in thy sight, thy will be done." He spoke of his death as being enshrined in that of Jesus Christ. At length, toward eleven o'clock on the night of the [163] same Saturday, the second of September, he died in convulsions, leaving all our hearts full of joy and of a sweet hope that his blood would one day bear fruits worthy of God's glory. Nothing was omitted to honor his obsequies, and to show the affection in which he was held. His body was laid in the common Cemetery, in a spot set apart for Priests, where we intend some day to raise a

faire vn iour paroître quelques marques du respect qu'on doit à sa memoire.

I'auois, dit le mesme Pere, connû tres-particulierement dans le Païs des Hurons, & admiré la haute vertu de cét homme de Dieu. Je me souuiens qu'hivernant avec luy l'an 1644. en vn lieu nommé Endarahy, & passant sur vn étang glacé, le quatrième de Decembre, iour de sainte Barbe, la glace se rompant sous mes pieds, i'enfonçay dans l'eau; luy sans penser au danger, accourut à moy pour me secourir, la glace manquant sous luy, aussi bien que sous moy, nous nous vismes tous deux à deux doigts de la mort; mais ayant fait vn [164] vœu en l'honneur de la Sainte, dont nous honorions la memoire, elle procura nostre déliurance: ce que i'attribuay à ses merites.

Il fit l'Esté suivant vn voyage avec moy au Païs des Nipisiriniens, où les fatigues que son zele luy faisoit souffrir, le ietterent dans vne maladie que nous croyions tous estre mortelle: mais Dieu luy reseruoit vne mort plus genereuse.

L'ay particulierement remarqué & honoré en luy, vn grand respect, & vne attention exacte en toutes les choses de deuotion. Vne humilité qui me confondoit, cherchant en toutes rencontres la soumission, & le mépris. Vn amour ardent & vn infatigable zele du salut des ames, qu'il a augmenté apres dans les diuerfes Missions où il a esté employé. Il aimoit de cœur & d'affection la sainte Vierge, qui comme ie croy, luy a procuré vne mort si glorieuse.

Voicy comme en parle vn autre Pere, à qui son ame estoit assez decouuerte. Nous auons appris ce soir quatrième de Septembre, l'heureuse mort du Pere Leonard Garreau, homme vraiment [165] selon le cœur de Dieu, d'une humilité tres-rare dans de

monument attesting the respect due to his memory.

“ In the Country of the Hurons,” said the same Father, “ I had known very intimately and admired the exalted virtue of that man of God. I remember that, when I was passing the winter with him, in 1644, at a place named Endarahy, we were crossing a frozen pond, on the fourth of December, saint Barbara’s day, when the ice broke under my feet and I sank into the water. Without thought of danger, he ran to my rescue, when under him, too, the ice gave way, and we found ourselves both within two finger-lengths of death. But, making a [164] vow to the Saint whose memory we were honoring, we were delivered by her. This I ascribed to his virtues.

“ In the following Summer, he accompanied me to the Country of the Nipisiriniens, where the fatigues which his zeal led him to undergo, brought on an illness, which we all thought fatal; but God preserved him for a nobler death.

“ I particularly observed and honored in him a profound respect and scrupulous care in all matters of devotion; a humility that put me to shame, ever seeking as it did submission and contumely; and an ardent love and tireless zeal for the salvation of souls, which afterward increased in the various Missions that he filled. He loved the blessed Virgin with cordial affection, and she, as I believe, procured him so glorious a death.”

Another Father, to whom he wholly unbosomed himself, speaks of him as follows: “ We learned this evening, September fourth, of the happy death of Father Leonard Garreau, a man truly [165] after God’s heart, of a very rare humility, joined with very rare talents which he always concealed; of a

tres-rares talens, qu'il a tousiours cachez: D'un zeile, & d'une ferueur si efficace, qu'il penetroit les cœurs de ceux avec qui il conuerfoit: D'une obeïffance à tout faire, & à ne rien faire, estant content de tout. Detaché entierement des creatures, & attaché inuiolablement à Dieu, qu'il aimoit en esprit & en verité. Il estoit remply de folides sentimens de la Foy, & pour l'ordinaire sans aucun gouft sensible; ce qui n'empeschoit pas qu'il ne fust tres exact à tous les deuoirs de la veritable deuotion. Il y a enuiron dix ou onze ans, qu'estant malade à la mort, selon l'opinion de nos Medecins, qui l'auoient abandonné, i'eus la consolation de penetrer dans les plus secretes pensées de son cœur; ce n'estoit qu'un perpetuel amour, un abandon total de foy mesme aux volontez Diuines, avec tant de ferueur, avec une force d'esprit si vigoureuse, avec des transports d'une ame si remplie de Dieu, qu'il n'appartenoit qu'à son eloquence de les exprimer; ce qu'il faisoit, à la verité, fort energiquement, [166] mais avec des sentimens de foy-mesme aussi humbles & aussi profonds, que ses hautes vertus estoient releuées. Et depuis ces dix ans là, il a esté touiours croissant dans ce double esprit d'humilité & d'amour.

Difons pour conclusion que l'amour & le zeile des Ames, ont esté son veritable caractere. Ce zeile luy a fait quitter le monde pour entrer en nostre Compagnie. Il luy a fait abandonner ses parents, ses amis, & sa patrie, pour se ietter dans le Canadas, non parmy des Roys & des Princes, ou parmy des Peuples bien policez; mais parmy des Barbares, dans le milieu des forests, où la nourriture n'est quasi pas capable de sustenter la vie; mais seulement d'empescher la mort. Enfin le zeile a esté son element,

zeal and fervor so effective, that he penetrated the hearts of those with whom he conversed; of an obedience ready to do all things or to do nothing, being content with any lot; and entirely free from earthly ties, and inviolably attached to God, whom he loved in spirit and in truth. He was thoroughly imbued with the Faith, and ordinarily free from any sensible consolation; this did not prevent him from being very exact in all the duties of true devotion. About ten or eleven years ago, when he was mortally ill, according to our Physicians, who had abandoned hope, I had the consolation of penetrating his heart's most secret thoughts. I found only endless love and total self-abandonment to God's will, together with a fervor so ardent, a strength of mind so vigorous, and transports of a soul so filled with God, that only his own eloquence could express them—which, indeed, he did very forcibly, [166] but with an opinion of himself as humble and lowly as his distinguished virtues were exalted. And, during these ten years, he was ever increasing in this double spirit of humility and love."

Let us add, in conclusion, that love and a zeal for saving Souls composed his real character. This zeal made him leave the world to enter our Society; it made him forsake relatives, friends, and native land, to hasten to Canadas,—not to the society of Kings and Princes, or of highly civilized Peoples; but to that of Barbarians buried in forests, where we may almost say there is not food enough to sustain life, but merely sufficient to prevent death. In fine, during his sojourn in this new World, zeal has been his element, and the air that he last breathed in dying. Wounded by the Iroquois and dragged into

pendant son séjour en ce nouveau Monde, & le dernier air qu'il a respiré à sa mort. A mesme temps que les Iroquois l'eurent blessé, & traîné dans leur Fort, s'oubliant de sa nudité, méprisant les playes qui luy caufoient la mort, il se traîna vers quelques Captifs Hurons, qu'il auoit engendrez à Iesus-Christ [167] par les Eaux du Baptême. Il leur parla d'une voix, à la verité languissante, mais pleine de feu, pleine d'amour, pleine de sang. Il les anima à souffrir constamment pour Dieu, les tourmens qu'il sçauoit bien leur estre preparez, les assurant qu'ils se verroient bien-tôt au Ciel, s'ils perseueroient dans la Foy qu'ils auoient embrassée. Enfin les ayant ouïs en confession, il les purifia dans le Sacrement de Penitence.

Puis ayant ietté les yeux sur vn ieune François, qui par vn dépit remply de rage & de trahison, s'estoit ietté parmy les Iroquois: Il l'appelle, luy gagne le cœur, luy fait voir l'enormité de son crime; il tire des regrets & des larmes de ce perfide, luy fait confesser tous ses pechez, & en luy donnant l'absolution, il le dispose à la mort, qu'il ne croyoit pas si voisine. Vn Iroquois l'ayant découuert aux François de Montreal, il fut pris & mené à Kebec, & condamné au dernier supplice, qu'il supporta avec vne resignation qui raut tout le monde. Il benissoit Dieu, de ce qu'il auoit esté pris & condamné, disant hautement que [168] c'étoit fait de son Ame, si on n'eût osté la vie à son corps. Les Ames saintes ne vont quasi iamais toutes seules en Paradis, Dieu veut qu'elles en menent ordinairement quelques-vnes avec elles, qui leur tiennent compagnie dans la gloire.

FIN.

their Fort, forgetting his nakedness and making naught of the wounds from which he was dying, he dragged himself toward some Huron Captives whom he had caused to be born in Jesus Christ [167] by the Waters of Baptism, and addressed them in a voice weak indeed, but full of fire, of love, and of spirit. He encouraged them to suffer with firmness, for God, the torments which he well knew were awaiting them, assuring them that they should soon see each other in Heaven, if they stood fast in the Faith which they had embraced. Finally, after hearing their confessions, he purified them in the Sacrament of Penance.

He perceived a young Frenchman, who, from a feeling of spite, mingled with anger and treachery, had gone over to the Iroquois. Calling him, he won his heart, and made him see the enormity of his crime. Wringing regrets and tears from this faithless man, he made him confess all his sins, and, absolving him, prepared him for death, which he did not think was so near. Betrayed by an Iroquois to the French at Montreal, he was seized and led to Kebec, where he was sentenced to capital punishment, which he bore with a resignation edifying to all beholders. He blessed God for his capture and condemnation, declaring that [168] his Soul would have been lost if his body had not been sentenced to death. Saintly Souls scarcely ever go entirely alone to Paradise, as it is God's will that they should usually take others with them, to bear them company in glory.

END.

XCI—XCIII

MISCELLANEOUS DOCUMENTS, 1656

XCI.—Journal des PP. Jésuites, Octobre 25 à Decembre 27, 1656

XCII.—Mort du Frere Liegeois. Anonymous; n.p., n.d.

XCIII.—Catalogue des Bienfaicteurs de N. Dame de Recourance de Kebec. Various writers; 1632–57

SOURCE: Docs. XCI. and XCII. we obtain from the original MSS. in the library of Laval University, Quebec. Doc. XCIII. we obtain from a copy of the original MS., also in the archives of Laval University.

Journal des Pères Jésuites, Octobre 25 à
Decembre 27, 1656.

1654.

febur. 5.

*Le P. fr. Le Mercier
Superieur general*

Iournal interrompu.

*vide 3. codices in
quarto.*

*Le P. I. Lalleman
vice supr. il continue
ce iournal*

L E R P françois Le Mercier pour lors superieur de toute La mission, au lieu de Continuer dans ce Liure en suite du 5^e. Iour de feburier 1654 dans L autre page cy deuant, Le Iournal, en a fait La continuation dans vn autre papier In *quarto*, detachè de celuy cy in *folio*. Je ne scay ni quoment ny pourquoy. Il continue ce Iournal le 10 feburier 1654. Iusques a Lonziésme Iour de may Inclusiù de L an 1656. auquel Iour Il fit le R P Hirosme Lallemant Vice superieur qui continua le Iournal dans ce mesme papier du R. P Mercier in *quarto* cōmencant du 12 Iour de May 1656. Iusquez au 19. de Iuin de la mesme annee. Ledit pere Hirosme Lalleman me donna Ce Liure in *folio*, et les trois autres cayers in *quarto* du P françois le Mercier encore supr. et me pria de Continuer le Iournal. Ce que I ay fait cōmencant a escrire du 12 Iuillet Et continuant Iusques au 16^o Iour d'octobre de la mesme annee 1656, auquel Iour les trois cayers in *quarto* ont finis Et ont Esté remplis. Ainsy I ay cōmence a escrire dans Ce Liure In *folio* Et continuer le Iournal. Comme vous verrez en la page suivante.

1656. octobre 25

Journal of the Jesuit Fathers, October 25
to December 27, 1656.

THE Reverend Father francois Le Mercier, at that time superior of The entire mission, instead of Continuing The Journal in this Book consecutively from the 5th Day of february, 1654, on The other page preceding this, wrote The continuation thereof in another document, In *quarto*, detached from this one, which is *in folio*,—I know not how or why. He continues this Journal on the 10th of february, 1654, Until The eleventh Day of may, Inclusive, of The year 1656. On that Day, He appointed the Reverend Father Hirosme Lallemant Vice-superior, who continued the Journal in that same quarto document of the Reverend Father Mercier, beginning with the 12th Day of May, 1656, Until the 19th of June in the same year. The said father Hirosme Lallemant gave me This folio Book, and the three other quarto books of Father francois le Mercier, who was still superior, and begged me to Continue the Journal. This I have done, beginning to write on the 12th of July, And continuing Until the 16th Day of october in the same year, 1656,—on which Day the three quarto volumes have come to an end, And Are filled. Accordingly, I have begun to write in This folio Book,

1654.

February 5.

Father françois
Le Mercier, Superior
general.

Journal interrupted.

Vide 3 codices in
quarto.

Father J. Lallemant
vice-superior; he
continues this
journal.

OCTOBRE 1656

25 Arriue des trois Riuieres a 8 heures du soir Vn canot a Quebec depeché par Mr Boucher qui nous apprend que 40 Onei8tchronons en 7 canots sont arriuez aux trois Riuieres Le 20 d'octobre avec des Colliers a dessein d'emmener avec eux les hurons de quebec. lesquels oneiotchronons ont esté Inuitez a cela par Annahotaha a ce qu'on dit.

27 Monsieur Bourdon retourna de tadou-sac dans son bacq sans aucune lettre du pere Albanel, qu'il Laissa a tadoussac pour aller hyuerner de l'autre bord avec les sauvages.

Mort de me. Charni. 30 A six heures du matin dieu appella a soy Madame Charni apres vne maladie de 16. Iours et vie tres pure et tres Innocente. Elle fut enterrée le 31 dans le nouveau cœur des Religieuses hospitalieres.

Cemetiere beni. 31 a 6 heures du matin le P. Supr benit avec les Ceremonies accoustumées de L'eglise le Cemetiere des Meres hospitalieres dans le Nouveau Cœur.

Sur les 9 heures on fit a la paroisse le service de Madame Charni lequel estant acheué, le corps fut porté & enterré dans le nouveau Cemetiere des Meres hospitalieres qui n'estoit encor dans la Closture. Cette faueur fut accordée a Mad^e. Charni qui l'auoit fort souhaitée et demandée.

And to continue the Journal; As you will see on the following page.

1656, october 25.

OCTOBER, 1656.

25. At 8 o'clock in the evening, A canoe, despatched by Monsieur Boucher, arrives at Quebec from three Rivers; it brings us information that 40 Oneioutchronnons, in 7 canoes, arrived at three Rivers on The 20th of october with Collars, intending to take away with them the hurons of quebec. These oneiotchronons were Invited to do so by Annahotaha, as is said.

27. Monsieur Bourdon returned from tadousac in his boat, without any letter from father Albanel, whom he Left at tadoussac to go and winter on the other shore with the savages.

30. At six o'clock in the morning God called to himself Madame Charni, after an illness of 16 Days, and a life most pure and Innocent. She was buried on the 31st, in the new choir of the hospital Nuns.¹⁴

*Death of
madame Charni.*

31. At 6 o'clock in the morning, the Father Superior blessed, with the customary Ceremonies of The church, the Cemetery of the hospital Mothers in the New Choir.

Cemetery blessed.

About 9 o'clock, the service for Madame Charni was held in the parish church; at its end, the body was borne to and buried in the new Cemetery of the hospital Mothers, which was not yet Enclosed. This favor was granted to Madame Charni, who had greatly desired and requested it.

*Morues peschées a
La malbaye.*

a 3 heures apres midy arriua de tadoussac dans son bac le sieur Lepinè qui nous apporta Nouvelle du p Albanel: et nous dit que luy sieur Lepinè auoit peschè vn milier de molüe en vn Iour a la malbaye, a 8 lieües au dessous de L isle aux Coudres ce qui ne s'estoit encor fait en Canada.

A 9 heures du soir arriua N f pierre feauté dans vne Chaloupe des trois Riuieres sans Nouuelles.

NOUEMBRE

2 arriua a quebec des trois Riuieres a 10 heures du soir le pere Ragueneau avec 4 oneiotchronons. et Mr Charni qui ne fut qu'a mi Chemin de son voyage.

3 au soir fut tenu conseil dans la Cabane d'Anotaha huron par les 4 Oneiotchronons qui firent 4. presens pour leur faire scauoir quils les venoient querir et les emmener en leur pais ce fut en presence des francois et Algon.

*Presens des onnei-
outs aux Hurons....*

1 present. Je te prends par le bras pour t'emmener. tu scay toy huron qu'autrefois nous ne faisons qu'un Cabane et vn païs. Je ne scay par quel accident nous nous sommes separez. Il est temps de nous reünir. Je te suis desia venu querir deux fois Vne fois a Montreal parlant au francois En ton absence, la 2°. a quebec. Cest pour la troisieme fois que ie viens a present. Vn Collier.

2 Je te metz vne natte dans ma Cabane.

At 3 o'clock in the afternoon, sieur Lepinè arrived in his boat from tadoussac, and brought us News of father Albanel. He also told us that he,—sieur Lepinè,—had caught a thousand cod in one Day at malbaye, 8 leagues below The isle aux Coudres; this had not yet been done in Canada.

At 9 o'clock in the evening, Our brother pierre feautè arrived in a Shallop from three Rivers, without News.

NOVEMBER.

2. There arrived at quebec from three Rivers, at 10 o'clock in the evening, father Ragueneau with 4 oneiotchronons and Monsieur Charni, who was only half-Way in his journey.

3. In the evening, a council was held in the Cabin of Anotaha, a huron, by the 4 Oneiotchronons, who made 4 presents in order to give the Hurons notice that they were coming to seek them and take them away to the Iroquois country. This was in the presence of the french and Algonquins.

1st gift. "I take thee by the arm to lead thee away. Thou knowest, thou huron, that formerly we comprised but one Cabin and one country. I know not by what accident we became separated. It is time to unite again. I have twice before come to seek thee,—Once at Montreal, speaking to the french In thy absence; the 2nd time, at quebec. It is for the third time that I now come." A Collar.

2nd. "I put a mat in my Cabin for thee."

*Cod caught at
malbaye.*

*Gifts from the
onneiouts to the
Hurons.*

3 Je te donne de la terre pour faire du bled d'inde.

4 Je te leue de terre

P. Lemoyne.

5 Le pere le Moine Arriua a quebec avec St. Iaques soldat, de son voyage des Agnien-geronons nous portans Nouuelles que la paix continuoit entre eux & le françois; qu'ils la faisoit avec le huron et que si l'algonquin vouloit enuoyer des ambassades chez Eux qu'ils la fairoient aussy

*Profession de Mlle.
Bourdon hospre*

7 Mr de lepinè partit pour la seconde fois pour tadoussac. Item Sœur Marie therèse de Iesus hospitaliere fit sa profession. le P Sup officia le P Vimont prescha. Mr bourdon y assista et fut a loffrande et Madame bourdon et sa fille d'Auteil entrerent dans la maison des hospitalieres avec La permission du p. Supr.

17 Kahikohan arriua du bicq au soir dans vne chaloupe.

17. Je receu lettres des trois Riuieres par lesquelles I'apris que le P. Ragueneau auoit fait les presens qui suiuent aux oneiotchronons.

1 pour leur graisser les Iambes et les bien vaigner de leur arriuée 3 capots pour leur trois familles:

2 pour leur dire qu'ils seront tousiours les bien venus icy pourueu qu'ils viennent en petit nombre, y ayant trop de difficultez trop de larcins Et trop peu de place En nos maisons en vn grand nombre. Vn Collier.

3rd. "I give thee some land for raising indian corn."

4th. "I lift thee from the ground."

5. Father le Moine Arrived at quebec with St. Jaques, a soldier, from his journey to the Agniengerons, bringing us News that the peace was continuing between them and the french; that they were making peace with the hurons; and that, if the algonquins would send embassies to Them, they would make it also with them.

Father Lemoyne.

7. Monsieur de lepinè started for the second time for tadoussac. *Item*, Sister Marie therèse de Jesus, hospital nun, made her profession. The Father Superior officiated; Father Vimon preached. Monsieur bourdon was present, and was at the offering; and Madame bourdon and her daughter d'Auteil¹⁵ entered the hospital nuns' house, with The permission of the father Superior.

*Profession of
Mademoiselle
Bourdon, hospital
nun.*

17. Kahikohan arrived from bicq in the evening, in a shallop.

17. I received letters from three Rivers, by which I learned that Father Ragueneau had made the following gifts to the oneiot-chronons:

1st. To grease their Legs, and to welcome them on their arrival, 3 cloaks for their three families.

2nd. To tell them that they will be always welcome here, provided they come in small number,—as there are too many difficulties, too many thefts, And too little room In our houses, for a great number. A Collar.

3 pour Leur dire que l'on leur refera leurs armes comme ils ont demandè. 2000 grains de porcelain.

4 pour leur dire que ce qu'ils ont demandè que l'on allast demeurer chez eux a Oneist: Cela dependoit d'Achiendace, qui est a Onontae, Et qu'ils debuoient s'adresser a luy. Vn Collier.

5 pour les reprimender de ce qu'ils sont sortis de quebec dans vne fausse crainte des Algonquins, qui n'ayant que des pensees de paix ne sont pas pour faire vn mauuais coup, principalement dans le sein d'onontio. Vn collier.

6 pour leur faire scauoir que L Onnotaeron lors qu'il traitta de paix avec Nous au nom des quatre Nations Superieures y compris les Hurons Et Algonquins Et qu'ainsy ils ne debuoient rien craindre de ce cotè La.

7 pour mettre vne natte en leur pais, ou ils nous ont desia allumé vn feu lorsque les francois Hurons ou Algonquins y voudront aller visiter. Vn Collier.

8^e de 8 castors pour les exhorter a aller a la chasse sans crainte en quelque endroit que ce soit et que s'ils rencontroient les Algonquins ils se fassent chaudiere et se donnent de la viande.

9^e Vn peau d'orignac pour leur faire scauoir que l'Algonquins ayant parlè depuis peu a l'Agnieronon Il y a paix de tous costez.

3rd. To tell Them that their weapons will be repaired, as they have requested,—2000 porcelain beads.

4th. To tell them that, concerning what they have asked,—that we should go to live with them at Oneiout,—That depended upon Achiendace,¹⁶ who is at Onontae; And that they must address him. A Collar.

5th. To reprove them because they left quebec in a false dread of the Algonquins, who, having only thoughts of peace, are not disposed to commit a hostile act, especially in the bosom of onontio. A collar.

6th. To let them know that The Onnon-taeronon, when he negotiated a peace with Us in the name of the four Upper Nations, included therein the Hurons And Algonquins; And that they should, therefore, fear nothing from That quarter.

7th. To place a mat in their country,—where they have already kindled a fire,—when the french, Hurons, or Algonquins shall choose to go and visit it. A Collar.

8th. Of 8 beavers, to exhort them to go to the chase without fear, wherever it be; and that, if they should meet the Algonquins, they shall prepare a kettle, and give one another meat.

9th. A moose-skin, to let them know that, the Algonquins having recently spoken to the Agnieronon,¹⁷ There is peace on all sides.

The Algonquins have Contributed the following presents.

Les Algonquins ont Contribué aux susdits presens.

Le 7^e le 8^e le 9^e Et le 3^e. qui font 4 presens.

fidelité promise.

Le tout a esté bien receu de L Oneiotchro-
non qui a promis Vne foy Inuiolable

P. albanel au bicq.

20 Kahikohan qui estoit venu du bic le 17
au soir s'en retourna au mesme Lieu. Il
auoit apporté lettres du p Albanel.

Le froid cōmença rudement.

DECEMBRE.

5. Je visité La cote de beauport ou ie fus
3 iours.

11 Je visité La cote de beauprè, ou ie
demeurè Iusques au 18 inclusiue. Le chemin
Et le temps furent tres mauuais.

24 Le p poncet dit la messe de minuict
avec Diacre Et sousdiacre.

Noel.

25 Mr Vignart fit le diacre, Et Mr le bé le
soudiacre. Il y eut trois Confesseurs les pp.
Vimon, Chastelain et Mr S^t Sauueur. I as-
sistè au Lutrain. le P le moine dit la messe
de minuict a l hospital & Mr S^t Sauueur aux
Vrsulines. Item le dit p le moine dit la
grande Messe au mesme lieu Et Moy aux
Vrsulines Cest ordre ne fut pas bien concerté
Il ne faut plus doresnauant retirer les Chappe-
lains de leurs chappelles pour faire diacre Et
soudiacre en les priuan de dire. La messe de
minuict en leurs monasteres. C'est vn subiet
de murmur raisonable. La Nuict fut fort
douce par vn degel. On sonna le premier

fetes de Noël.

The 7th, the 8th, the 9th, And the 3rd, which make 4 presents.

All has been well received by The Oneiot-chronon, who has promised An Inviolable faith.

Fidelity promised.

20. Kahikohan, who had come from bic on the evening of the 17th, returned to the same Place. He had brought letters from father Albanel.

*Father albanel
at bicq.*

Keenly cold weather begins.

DECEMBER.

5. I visited cote de beauport, where I spent 3 days.

11. I visited cote de beauprè, where I remained Until the 18th, inclusive. The road And the weather were very bad.

24. Father poncet said the midnight mass, with Deacon And subdeacon.

25. Monsieur Vignart served as deacon, And Monsieur le bé¹⁸ as subdeacon. There were three Confessors: fathers Vimont and Chastelain, and Monsieur St. Sauveur. I assisted at the Lectern. Father le moine said the midnight mass at the hospital, and Monsieur St. Sauveur at the Ursulines'. *Item*, the said father le moine said high Mass at the same place, And I at the Ursulines'. This order was not well planned. The Chaplains must not again be henceforth withdrawn from their chapels in order to serve as deacon And subdeacon,—being thus deprived of saying The midnight mass in their monasteries. This is a cause of reasonable complaint. The

Christmas.

Christmas festivals.

coup de Matines a 9 heures le 2^d a 9 et $\overline{1}$ et le 3^o a vn peu deuant dix heures. On comēca Imediatemen a 10 heures. La messe du Iour a 7. la grande Messe a 9 $\frac{2}{2}$. le sermon se fit apres vespres, en suite le salut.

*ordre des jours de
noël.*

Le 24 on sonne [le] premier coup du souper (la vieille de Noel estant en vn dimanche) a 5 heures le 2 a 5 heures et vn quart. les litanies a 6 heures et vn quart le xamen a 6 heures Et $\frac{2}{2}$. le lendemain le leuer a 5 heures. le 1^r du souper a 5 heures du soir & le second a 5 heures & vn quart. Les Litanies a 7 heures.

St Estienne

26 A 3 heures du soir Retournerent a quebec Les 3 Ambassadeurs hurons qu'on auoit enuoyè a Agniè. Ils sont accompagnez de 5 Agnieronons dont 4 sont venus a quebec le 5^e est restè aux 3 Riuieres. Le fruit de leur ambassade a estè qu'au printemps prochain les Agnieronons viendront en nombre querir les hurons a quebec.

On dit La grande Messe avec diacre Et soubdiacre.

St Jean.

27 On dit La grande Messe sans diacre et soubdiacre. Je Croy que la maladie du pere poncet en fut cause.

Night was very mild, on account of a thaw. The first bell for Matins was rung at 9 o'clock, the 2nd at 9½, and the 3rd a little before ten o'clock. We began Promptly at 10 o'clock. The mass for the Day at 7, high Mass at 9½. The sermon occurred after vespers; next, the benediction.

On the 24th, the first bell for supper was rung (Christmas eve being on a sunday) at 5 o'clock, the 2nd at a quarter past 5, the litany at a quarter past 6, the examination at 6½. Next day, the rising bell at 5 o'clock; the 1st bell for supper at 5 o'clock in the evening, and the second at a quarter past 5. Litany at 7 o'clock.

*Order for the
christmas days.*

26. At 3 o'clock in the evening, The 3 huron Ambassadors who had been sent to Agniè Returned to quebec. They are accompanied by 5 Agnieronons, 4 of whom have come to quebec; the 5th remained at 3 Rivers. The result of their embassy was, that next spring the Agnieronons will come in force, to seek the hurons at quebec.

St. Stephen's day.

High Mass is said, with deacon And subdeacon.

27. High Mass is said without deacon and subdeacon. I Think father poncet's sickness was the reason.

St. John's day.

Mort Du Frere Liegeois.

LES Iroquois avoient deja tüé ou brulé Les peres Daniel, de Brebeuf, Lallemant, et Buteux: Ils avoient massacré Le Pere Iogues, avec deux donnez; La Lande, et robert dit Le bon. Iusque La ils sembloient avoir épargné nos freres Coädjuteurs; quoiqu'ils accompagnassent nos peres, par tout ou ils alloient. Mais L'année 1655. ils etendirent Leur cruauté jusqu'a eux: ils en tüerent Vn, proche de Quebec; et blesserent L'autres de deux bales, vers Le platon sainte Croix. Ce dernier etoit Le Fr. Lotiis Le Böesme, Et L'autre Le Frere N. Liégeois; tous deux françois de nation, Et dignes d'une sorte de martire.

Les Iroquois, acharnez a La perte des Algonquins et hurons Chrétiens, dont nous conservions Les debris dans Le fort de Sillery: rodoient incessamment autour de ce Village; pour Leur tendre des Embusches, et a ceux qui Leur servoient d'asile. Le 29^{me}. de May Vne troupe de sept ou huit agniez, ayant apperçu notre Frere Liégeois dans Les champs, Voisins de Sillery; ou il s'occupoit vtilement et courageusement au service des Missionnaires Et de Leurs Neophytes, dans des temps fort dangereux: ils L'investirent tout a coup, Le prirent sans resistance, Lui percerent Le Cœur d'un coup de fusil, et L'etendirent mort a Leurs pieds: L'un d'eux Lui Enleva La Chevelure; et L'autre Lui coupa La teste, qu'il Laissa sur La place.

Death Of Brother Liegeois.

THE Iroquois had already killed or burned fathers Daniel, de Brebeuf, Lallemant, and Buteux; They had murdered Father Jogues, with two donnés,— La Lande, and robert, called “ The good.” Until Then, they seemed to have spared our brother Coadjutors, although these accompanied our fathers wherever they went. But in The year 1655 they extended Their cruelty even to them; they killed One of them, near Quebec, and wounded The other with two balls, toward The platon sainte Croix. This latter was Brother Louis Le Bœsme; And The other, Brother N. Liégeois,—both french by nation, And worthy of a sort of martyrdom.¹⁹

The Iroquois, bent on The destruction of the Christian Algonquins and hurons, whose shattered remnant we preserved in The fort of Sillery, were incessantly prowling about this Village, in order to lay Ambushes for Them, and for those who furnished Them an asylum. On the 29th of May, A band of seven or eight agniez, having perceived our Brother Liégeois in The fields Near Sillery,—where he was usefully and courageously engaged in the service of the Missionaries And of Their Neophytes, in very dangerous times,—all at once surrounded Him, took Him without resistance, pierced His Heart with a gunshot, and stretched Him dead at Their feet. One of them Carried off His Scalp, and The other cut off His head, which he Left on The spot.

Le Lendemain Les algonquins trouverent son corps, et L'apporterent a Sillery, d'ou il fut transporté en chaloupe a Québec. Nos peres et nos freres allerent processionnellement, Le prendre au bord de L'eau: Les pères en robbe, avec Le bonnet quarré sur La tete, et vn cièrge a La main; Nos freres avec quelques Vns des donnez ou des hommes de La maison, apporterent Le corps dans notre Chapelle; ou L'on dit Vepres des morts Et d'autres prieres après. Le soir nos ff accommoderent Le Corps du defunt, a La maniere de La Compagnie: Et La 31. de May il fut inhumé, après L'office et La messe; tous nos peres et nos ff., avec beaucoup de personnes du dehors, assisterent a ses obseques. Il fut Enterré au bas de La Chapelle: c'est a dire dans L'un des deux costez, ou se trouve aujourd'hui L'autel de la congregation des messieurs.

Le F. Liégeois a passé plusieurs années dans Le Canada, Et il a rendu de bons services a La mission; Et specialement au collège de Québec; qui avoit brulé tout recemment, Et qu'on releva de son temps: nous avons ici de neuf sortes d'ouvriers, emploïez a La batisse de La maison et d'une Chapelle nouvelle, sur Lesquels il etoit chargé de veiller. De québec il passa aux trois Rivieres: ou il bastit vne maison Commode avec vne chapelle pour nos missionnaires et Leurs sauvages. De la il revint a Québec, ou il s'occupa a perfectionner Les ouvrages, qu'il y avoit conduit autrefois. Enfin Durant Le fort de la guerre des Iroquois Il fut envoyé a Sillery, pour aider ou conduire Les Sauvages dans La Construction d'un nouveau fort, qu'ils faisoient dans Les Champs. C'est ou il trouva La recompense de ses travaux: Je

On the Next day, The algonquins found his body and brought It to Sillery, whence it was conveyed in a shallop to Québec. Our fathers and brethren went in a procession to receive It at the edge of The water,—The fathers robed, with birettas on Their heads, and tapers in Their hands. Our brethren, with some of the donnés, or household servants, brought The body into our Chapel, where We said Vespers for the dead, And afterward other prayers. At evening, our brethren made ready The Body of the deceased after The manner of The Society; And on The 31st of May he was buried, after The office and The mass. All our fathers and brethren, with many persons from without, were present at his obsequies. He was Buried in the lower part of The Chapel,—that is to say, on The side where to-day stands The altar of the congregation of messieurs.

Brother Liégeois spent many years in Canada, And rendered good service to The mission,—especially to the college of Québec, which had quite recently burned, And which was rebuilt in his time. We had nine kinds of workmen here, employed in The building of The house and of a new Chapel,—Whom he was charged to oversee. From québec he went to three Rivers, where he built a Convenient house, with a chapel, for our missionaries and Their savages. Thence he came back to Québec, where he was occupied in completing The enterprises which he had formerly directed. Finally, During The height of the war with the Iroquois, He was sent to Sillery, to aid or direct The Savages in The Construction of a new fort which they were making in The Fields. It is there that he found The recompense of his labors,—I mean, a precious death,—while he was

veux dire vne mort précieuse; tandis qu'il travailloit, a garentir nos neophytes des Insultes de L'Iroquois.

Il paroist par nos memoires, que Le f Liégeois fut considéré des Gouverneurs de son temps: et que nos peres avoient en Lui vne Confiance particuliere; puisque pour Le service de La mission, Et a L'occasion de nos diverses batisses, il a plusieurs fois traversé Les mers. . . . Je ne trouve point dans Les annales; quel etoit son nom de batême, ni de qu'elle province il etoit. quoiqu'il en soit, je ne doute pas que Dieu n'ait recompensé son Zéle, son courage, et ses travaux.

laboring to protect our neophytes from the Outrages of The Iroquois.

It appears by our records that brother Liégeois was esteemed by the Governors of his time; and that our fathers had a special Confidence in Him, since for The service of The mission, And in connection with our various buildings, he repeatedly crossed The seas. . . . I do not find in The annals what his baptismal name was, or from what province he came. However this be, I doubt not that God has rewarded his Zeal, his courage, and his labors.²⁰

Catalogve des Bienfaictevr̃s de N. Dame
de Recourance de Kebec, povr qvi
il favt prier et les recom-
mander avx prieres
dv peuple.

L'an 1632.

Les PP. Jesvites.

L'AN 1632. le 5. iuillet, les François arri-
uerent à Kebec, et 8. iours apres ren-
trerent dans le fort, que l'Anglois
leur remist entre les mains. Les peres de la
Compagnie de Iesus qui vinrent en ceste flotte,
entretinrent de leurs ornements l'autel qu'on
dressoit au fort tous les dimanches et festes
pour dire la sainte messe, et administrer les
sacrements aux François iusques à ce que la
chapelle fust bastie.

1633.

Mr. de Champlain.

L'an 1633, M^r. de Champlain fist bastir la
chapelle de Nostre Dame de Recourance aux
frais de Messieurs de la Compagnie. Les
peres de la Compagnie de Iesus l'entretinrent
d'ornements et de cire iusques au mois de
Iuin de l'année 1634.

Les PP. Jesuistes.

*L'Image de N^{re}
Dame de
Recourance.*

Item ils donnerent l'Image de Nostre Dame
en relief qui est sur l'autel; ceste Image
s'appelle Nostre Dame de Recourance tant à
cause que la chapelle porte ce nom à raison
[que] M^r. de Champlain auoit fait vœu de la
faire bastir soubs ce tiltre si on recouroit le

List of the Benefactors of Nostre Dame de Recouvrance at Kebec, for whom prayers should be offered, and who should be commended to the prayers of the people.

IN the year 1632, on the 5th of july, the French arrived at Kebec; and 8 days afterward they entered the fort, which the English had handed over to them. The fathers of the Society of Jesus who came with that fleet supplied with their own ornaments the altar that was erected in the fort every sunday and festival for the celebration of holy mass, and for administering the sacraments to the French, until such time as the chapel was built.

In the year 1632.

The Jesuit Fathers.

In the year 1633, Monsieur de Champlain caused the chapel of Nostre Dame de Recouvrance to be built at the expense of the Gentlemen of the Company. The fathers of the Society of Jesus supplied it with ornaments and wax until the month of June in the year 1634.²¹

1633.

Monsieur de Champlain.

Item, they gave the Image of Our Lady in relief which is above the altar. This Image is called Nostre Dame de Recouvrance [Our Lady of Recoverance], both because the chapel bears that name,—on account of Monsieur de Champlain having made a vow to

*The Jesuit Fathers,
The Image of
Nostre Dame de
Recouvrance.*

1634
Messieurs.
*L'image de St.
Ioseph.*

M. Du Plessis
Les 2. tableaux sur
cuiure de la Natiuité
et de St. Ioseph.

M. de Castillon.
Les 4. petits tableaux
de nos Saints.

1635
M. De Champlain.

De ceste somme on a
eü le soleil et calice
vermeil doré, avec
les burettes et le
bassinnet.

M. De Castillon.
Le grand tableau de
Nostre Dame.
1636
Messieurs.

pays, ce qu'il a accompli la chose estant arriuée, que pour autant que ceste Image a esté recourée d'un naufrage, que fist vn pere de la Compagnie de Iesus venant en ces contrées.

L'an 1634 Messieurs de la Compagnie ont enuoyé pour 100. escus de Meubles et ornements, entre autres l'Image de St. Ioseph en bosse qui est sur l'autel.

Mr. du Plessis Bochart, pour lors General de la flotte, a donné deux tableaux en cuiure de mediocre grandeur, l'un de la Natiuité de Nostre Seigneur, l'autre qui represente Nostre Dame, St. Ioseph, et l'Enfant Iesus au milieu.

Item, Mr. de Castillon a donné deux petits tableaux des Sts. Ignace, Xauier, Louys de Gonzague et Stanislas.

L'an 1635, Mr. de Champlain, Gouverneur du pays laissa par testament à la Chapelle quelques meubles, dont la vente a fait la sõe d'environ 900ff.

Item vn grand coffre de bois,

Item quelques seruiettes,

Item environ 2 douzaines de seruiettes,

Item vn petit coffre garny de peintures qui a esté vendu 16ff.

Monsieur de Castillon a donné le grand tableau de Nostre Dame sans encastillement.

L'an 1636. Messieurs de la Compagnie ont enuoyé vne aube de toile commune,

Item vne nappe d'autel,

Item deux amicts,

Item sept purificatoires,

build it under that name if the country were recovered, which he did when that event took place,—and because this same Image was recovered from a shipwreck that befell a father of the Society of Jesus, while on his way to these countries.²²

In the year 1634, the Gentlemen of the Company sent Furniture and ornaments to the value of 100 écus,—among other things the Image of St. Joseph in relief that is above the altar.

Monsieur du Plessis Bochart, then General of the fleet, gave two brass pictures of medium size: one of the Nativity of Our Lord; the other representing Our Lady and St. Joseph with the Infant Jesus between them.

Item, Monsieur de Castillon gave two small pictures of Sts. Ignatius, Xavier, Louys de Gonzague, and Stanislas.²³

In the year 1635, Monsieur de Champlain, Governor of the country, left by his will to the Chapel some furniture, the sale of which realized the sum of about 900 livres.²⁴

Item, a large wooden chest;

Item, some napkins;

Item, about 2 dozen napkins;

Item, a small chest ornamented with pictures, which was sold for 16 livres.

Monsieur de Castillon gave the large picture of Our Lady without the frame.

In the year 1636, the Gentlemen of the Company sent an alb of common linen;

Item, an altar-cloth;

Item, two amices;

1634.
*The Gentlemen,
The image of
St. Joseph.*

*Monsieur Du Flessis,
The 2 pictures on
brass of the Nativity
and of St. Joseph.*

*Monsieur de
Castillon,
The 4 small pictures
of our Saints.*

1635.
*Monsieur De
Champlain.*

*With this sum were
purchased the gilded
sun and the silver-
gilt chalice, with the
wine-pitchers and
tray.*

*Monsieur De
Castillon,
The large picture of
Our Lady.*

1636.
The Gentlemen.

Item vn surplis,
 Item vn pailon de camelot vert ondé,
 Item vn pailon de droguet à fleurons
 rouges,

Item trois ou 4 liures d'encens,
 Item dix liures de cire iaune en cierges,
 Item dix liures de cire blanche en cierges.

Vn des peres de la Compagnie de Iesus donna, auec la permission de son Superieur, vne ceinture pour l'Aube, vne boîte de petit taffetas pour hosties, & 1 palle.

1640.

En l'année 1640. l'eglise de Kebec ayant esté brulée et consommée du feu auec la maison des peres Iesuistes, on sauua quasi tous les ornements d'Eglise.

Messieurs.

Es annees suiuanes, Messieurs de la Compagnie ont cessé de faire des dons pour les ornements d'Eglise, laissant le soin de ceste affaire à la charité des habitants, se contentants de la pension de 600fl. pour deux peres en chaque Residence.

1642

Mr. de L'Isle.

*Les tapis qui ont
 esté mis en plusieurs
 pieces.*

En l'année 1642. Mr. De l'Isle, lieutenant de Mr. le Gouverneur a donné vne robe de castor, dont on achepta les deux pieces de tapisserie qui sont autour de l'Autel.

Amendes.

Mr. le Gouverneur a faict applicquer ès dites années suiuanes quelques amendes à l'Eglise de Kebec, qui ont esté employées en ornements.

1643 & 1644.

Es annees 1643. & 1644. on fist vne cueillette parmy les habitants pour quelques ornements & meubles de l'Eglise.

Item, seven purificators;

Item, a surplice;

Item, a curtain of green watered camlet;

Item, a curtain of drugget with red flowers;

Item, three or 4 livres' weight of incense;

Item, ten livres of yellow wax in tapers;

Item, ten livres of white wax in tapers;

One of the fathers of the Society of Jesus gave, with the permission of his Superior, a girdle for the Alb, a box of small taffeta for wafers, and 1 palla [chalice-cover].

In the year 1640, the church of Kebec was burned and destroyed by fire, together with the house of the Jesuit fathers.²⁵ We saved nearly all the Church ornaments.

1640.

In succeeding years, the Gentlemen of the Company ceased to make donations for Church ornaments, leaving the care of that matter to the charity of the habitants, and contenting themselves with paying the pension of 600 livres for two fathers at each Residence.²⁶

The Gentlemen.

In the year 1642, Monsieur De l'Isle, lieutenant of Monsieur the Governor, gave a robe of beaver-skins, with which were purchased the two pieces of carpet that lie around the Altar.

1642.
*Monsieur de L'Isle,
The carpets laid in
several pieces.*

Monsieur the Governor in the following years caused certain fines to be applied to the Church of Kebec; they were expended in purchasing ornaments.

Fines.

In the years 1643 and 1644, a collection was taken up among the habitants for some ornaments and furniture for the Church.²⁷

1643 and 1644.

*Mr. De Montmagny.
Le petit Tabernacle
tout doré.*

Mr. de Montmagny, Gouverneur, donna 25. escus, qui ont esté employez au tabernacle doré qui est à present sur le grand autel, apporté en l'an 1644. avec quelques autres aumosnes des particuliers, dont on a aussi achepté deux chasubles de satin, l'une rouge, l'autre verte, à fleurs toutes deux.

Item vne grande chape de satin blanc à fleurs.

Item 4 chandeliers de cuiure, apportés ceste année présente 1645.

*1644 & 1646.
Mr. de Montmagny.
Le vase de l'eau
baptismale.*

Mr. de Montmagny, Gouverneur, a donné le vase de cuiure cizelé qui sert pour l'eau baptismale.

*1645.
Le fond de la
bastisse de l'Eglise.*

En l'an 1645. Mr. de Montmagny Gouverneur, et les habitants, ont applicqué douze cents cinquante castors provenants des soldats venus des Hurons, pour faire bastir vne Eglise à Kebec, en l'honneur de Nostre Dame de la Paix.

*1646.
Mr. de Montmagny.
La tapisserie grande
pour le marchepied
de l'autel.*

En l'an. 1646. Mons^r. de Montmagni, Gouverneur de la nouvelle france, a donné à l'eglise de Quebec vne piece de tapisserie neufue et assez grande pour servir au marchepied de l'Autel les bonnes festes de l'année.

*Messieurs.
La cloche de 100tt.*

Item en mesme temps il a déclaré qu'il donnoit à l'église, de la part de Messieurs de la Comp. de la Nouvelle France, la cloche qu'on a penduë au clocher en l'automne dernier, pesant enuiron 100tt; elle restoit des meubles des dicts Messieurs de la Compagnie.

*Mlle. De Tilly.
tauaiole.*

Le 9. d'auril 1646. M^{lle} Tilli a donné à la Chapelle de Québec vne tauaiole d'environ 2

Monsieur de Montmagny, the Governor, gave 25 écus, which,—together with some other alms, from private individuals,—were expended on the gilded tabernacle which is now on the main altar, brought in 1644. With these sums have also been purchased two satin chasubles,—one red, the other green, and both flowered.

Item, a large cope of flowered white satin;

Item, 4 brass candlesticks, brought this present year, 1645.

Monsieur de Montmagny, the Governor, gave the chased brass vessel for the baptismal water.

In the year 1645, Monsieur de Montmagny, the Governor, and the habitants gave twelve hundred and fifty beaver-skins, brought by the soldiers who came from the Huron country, to have a Church built at Kebec in honor of Our Lady of Peace.²⁸

In the year 1646, Monsieur de Montmagny, the Governor of new france, gave to the church of Quebec a piece of new carpet sufficiently large to cover the Altar-steps on all the great feasts of the year.

Item, at the same time he declared that he gave to the church, on behalf of the Gentlemen of the Company of New France, the bell that was hung in the steeple last autumn, weighing about 100 livres; and that remained from the effects of the said Gentlemen of the Company.

On the 9th of april, 1646, Mademoyselle Tilli²⁹ gave to the Chapel of Québec an altar-

*Monsieur De
Montmagny,
The small
Tabernacle, all gilt.*

*1644 and 1646.
Monsieur de
Montmagny,
The vessel for
baptismal water.*

*1645.
The fund for the
building of the
Church.*

*1646.
Monsieur de
Montmagny,
The large carpet for
the altar-steps.*

*The Gentlemen,
The bell of 100 livres.*

*Mademoyselle De
Tilly,
altar-cloth.*

aulnes de long, qui a desia serui, et n'est pas neufue.

*Mr. Giffard.
passement noir.*

En dec. 1646. Mad^e. Giffard a donné 4 aulnes de passement noir.

*1647.
Melle. De
Repentigny.
Corporaux,
Mouchoirs.*

En Ian. 1647. Mad^{elle} de Repentigny a donné vn corporal à dentelle.

Item 3. corporaux et 2. mouchoirs.

Item vn dessus de nappe d'autel de toile d'Hollande.

Mlle Godefroy.

Et Mad^{elle} Godefroy vn corporal à dentelle.

*Mr. de la Tour.
grand ciboire.*

Mons^r. de la Tour a donné 100ff. qui ont serui à fournir le payement du grand ciboire apporté ceste année, avec la Croix et 4 chandeliers d'argent.

*1648.
Mr. De Repentigny.
grand tabernacle.*

Mons^r. de Repentigny a donné 40ff. pour commencer le grand tabernacle, pour lequel la communauté a fourny 400ff. qui est arriué icy l'an 1649. au mois d'aoust.

*1650.
Robert Hache.
Cloche.*

Robert Hache a donné vne cloche pesant 1000ff. qui est arriuée l'an 1651.

*1651.
M. Menoil.
tasse d'argent doré.*

Mons^r. Ménoil a donné vne petite tasse godronnée et cizelé d'argent vermeil doré

Item vne coupe basse couuerte de cristail.

*Zacharie Cloustier.
Verge de Bedeau.*

M^r. Zacharie Cloustier a donné vne regle d'Ebene pour le Bedeau.

*Mr. Gloria.
Argent.*

Mons^r Gloria a donné la somme de 33fl. 6s. 6d.

*Mr. St. Martin.
Argent.*

Mons^r de St Martin, Chantre a donné la somme de 60ff. pour estre employée en liures d'Eglise pour le chœur.

*Leg.
Joliet.*

Jean Joliet Charron, a laissé à sa mort par testament la sõe de 38fl.

cloth about 2 ells long, which has already been used and is not new.

In december, 1646, Madame Giffard gave 4 ells of black lace.

In January, 1647, Mademoyselle de Repentigny gave a corporal edged with lace;

Item, 3 corporals and 2 handkerchiefs;

Item, an upper altar-cloth of Holland linen;

And Mademoyselle Godefroy a corporal edged with lace.

Monsieur de la Tour gave 100 livres, which sum was employed in paying for the large ciborium brought this year, with the Cross and 4 silver candlesticks.

Monsieur de Repentigny gave 40 livres to commence the large tabernacle, for which the community gave 400 livres. It arrived here in 1649, in the month of august.

Robert Hache gave a bell weighing 1000 livres, which arrived in the year 1651.

Monsieur Ménoil gave a small cup, carved around the edge and chased, of silver gilded over;

Item, a low cup covered with crystal.

Monsieur Zacharie Cloustier gave an Ebony staff for the Beadle.

Monsieur Gloria gave the sum of 33 livres, 6 sous, 6 deniers.³⁰

Monsieur de St. Martin, Chanter, gave the sum of 60 livres to be expended in purchasing Church books for the choir.

Jean Joliet, a Wheelwright, left by will at his death the sum of 38 livres.

Barbe Hebou—formerly the wife of Jean

*Monsieur Giffard,
black lace.*

1647.

*Mademoyselle De
Repentigny,
Corporals,
Handkerchiefs.*

*Mademoyselle
Godefroy.*

*Monsieur de la Tour,
a large ciborium.*

1648.

*Monsieur De
Repentigny,
a large tabernacle.*

1650.

*Robert Hache,
Bell.*

1651.

*Monsieur Menoil,
a silver-gilt cup.*

*Zacharie Cloustier,
Beadle's Staff.*

*Monsieur Gloria,
Money.*

*Monsieur St.
Martin,
Money.*

*Legacy,
Joliet.*

Leg.
Barbe Hebou.

Barbe Hebou iadis femme de Jean Milouier dict Du maisne, a legué par testament la somme de 66ff. 13s. 8d.

Mlle. de Repentigny.

Mad^{elle}. de Repentigny et Mad^{elle}. Godefroy sa fille ont presté à l'Eglise, toutes les festes solennelles de l'année depuis le iour de Noel 1650. leurs tentures de tapisserie et autres choses qu'on leur a demandé, non sans preiudice et incommodité notable.

1651 et 1652.
Prests.

Item, Mad^{elle}. de Repentigny fit à son fils Charles vn fort beau surplis à dentelle, lequel ne luy ayant serui qu'une fois, fut bruslé dans l'incendie des Meres Vrsulines.

Item elle a donné la sotanne rouge avec le bonnet quarré qui sert à Charles son fils.

Duquet.
argent.

Mad^e. Duquet a donné 22ff. qui luy estoient dues pour des ourages de toile faicts pour l'Eglise.

R. P. Supr.
Droguet.

Le R. P. Sup^r. à la requeste du P. Ierosme Lalemant, a donné vne piece de droguet d'environ 8. aulnes; c'est vne espece de toile imprimée de fleurs rouges. On en a fait, de 7 aulnes enuiron vn pauillon.

Cuuette.

Item vne petite cuuette pour les burettes, d'estain.

Made. Marsolet.
1652.
pierre.

Vne grosse pierre pretieuse en ouale percée d'argent avec vn ruban bleu pour la clef du grand tabernacle.

Madelle. de
Repentigny.
Chappelet
1652.

Vn beau chappelet d'Ambre pour N. D. de Recourance le 14 d'aoust 1652.

Made. d'Emery.
1651.
Chappelet.

A enuoyé de France par Mad^e. de Monceaux vn gros chappelet de cornaline pour la mesme Image de N. D. de Recourance.

Milouer, called Du maisne—bequeathed by will the sum of 66 livres, 13 sous, 8 deniers.

Mademoyselle de Repentigny and Mademoyselle Godefroy, her daughter, lent to the Church on all the solemn feasts of the year from Christmas day, 1650, all their tapestry hangings, and other articles which were asked from them,—not without considerable trouble and inconvenience.

Item, Mademoyselle de Repentigny gave to her son Charles a very handsome surplice, trimmed with lace, which was used but once by him, and was burned in the fire that destroyed the house of the Ursuline Mothers.

Item, she gave the red soutane with the biretta used by her son Charles.

Madame Duquet gave 22 livres that were due her for linen articles which she had made for the Church.

The Reverend Father Superior gave, at the request of Father Jerosme Lalemant, a fine piece of drugget, about 8 ells long; it is a kind of linen, with red flowers printed on it. With about 7 ells a canopy was made.

Item, a small basin of pewter for the wine-pitchers.

A large oval precious stone, pierced with silver, with a blue ribbon, for the key of the large tabernacle.

A beautiful Amber rosary for Our Lady of Recoverance, on the 14th of august, 1652.

Sent from France by Mademoyselle de Monceaux, a large rosary of carnelian for the same Image of Our Lady of Recoverance.

*Legacy,
Barbe Hebou.*

*Mademoyselle de
Repentigny.*

*1651 and 1652.
Presents.*

*Duquet,
money.*

*Reverend Father
Superior,
Drugget.*

Basin.

*Madame Marsolet,
1652,
stone.*

*Mademoyselle de
Repentigny,
Rosary,
1652.*

*Madame d'Emery,
1651,
Rosary.*

Madelle, De l'Isle.
Sept. 1652
Iauiolles.

A donné à la paroisse; vne pente de rayseau d'environ 2. aulnes; 2. rideaux de toile a bandes de rayseau; vne toilette d'environ vne aulne & demie à 4. bandes.

Madelle, de
Repentigny.
Ian. 1653.

Vne belle dentelle deliée large de 3 doigts. 4. aulnes pour le tour de la nappe.

Mad. de la Pelterie.

Vn grand tableau de St. Joseph, mis au costé gauche de l'autel ou retable de la paroisse.

Mad. d'Ailleboust.

Vne nappe de credence le 1^{er}. de Ianu. 1654.

Mad. de la Pelterie.

Madame de la Pelterie dix escus p^r ayder à accomplir la Chape et la dalmatique et tunique des ornements pour les morts.

Elle a de plus donné depuis six mois ce 15^e. de Ianuier 1654. p^r. l'entretien des officiers de l'Eglise la valeur de plus de 40ff.

Item la mesme 21ff. 10s. pour ayder à acheter la tapisserie de Madame de Monceaux.

Item depuis le dict temps iusques au 3. may à diuerses rencontres, en estoffe p^r. habiller les enfants, et autres choses selon le memoire plus de 100ff.

Madem. Manse.

Mademoys. Manse enuoya en may 1654. vne belle estoffe de satin de la Chine p^r. faire vne escharpe p^r. St. Sacrement.

Mademoyselle de
Repentigny.

Mademoyselle de Repentigny en mesme temps donna un beau tableau du rosaire.

La r. m. Eugenie des
fontaines.

L'an 1654. la m. Eugenie des Fontaines de la maison de St^e. Marie à Paris, rue St Antoine, enuoya vne belle chasuble de satin à fleurs avec vn amy, la bourse, corporal etc.

Gave to the parish church a lace hanging of about 2 ells; 2 linen curtains with lace borders; and a table-cover about an ell and a half long, with 4 stripes.

Beautiful fine lace, 3 fingers wide, and 4 ells long, as a border for the altar-cloth.

A large picture of St. Joseph placed on the left side of the altar or altar-screen of the parish church.

A credence-cover, on the 1st of January, 1654.

Madame de la Pelterie, ten écus toward completing the Cope, dalmatic, and tunic of the vestments for the dead.

She has given during six months up to this 15th of January, 1654, for the maintenance of the officers of the Church, more than 40 livres.

Item, the same, 21 livres, 10 sous toward the purchase of the tapestry of Madame de Monceaux.

Item, from the said date to the 3rd of may, on various occasions,—in cloth for dressing the children, and other articles, according to the memorandum,—over 100 livres.

Mademoyselle Manse sent in may, 1654, a fine piece of Chinese satin to make a scarf for the Blessed Sacrament.

Mademoyselle de Repentigny at the same time gave a fine picture of the rosary.

In the year 1654, mother Eugenie des Fontaines of the house of Ste. Marie in Paris, rue St. Antoine, sent a fine chasuble of flowered satin with an amice, burse, corporal, etc.

*Mademoyselle
De l' Isle,
September, 1652,
altar-cloths.*

*Mademoyselle
de Repentigny,
January, 1653.
Madame de la
Pelterie.*

*Madame
d' Ailleboust.*

*Madame de la
Pelterie.*

*Mademoyselle
Manse.*

*Mademoyselle de
Repentigny.*

*The reverend mother
Eugenie des
fontaines.*

- Paris.* En mesme temps le R. P. Charles Lalemant obtint vne aumosne p^r payer à Mons^r. Quenet 142ff. que la paroisse luy deuoit, & 40ff. p^r. des cierges.
- Mr. Bourdon.* Mons^r. Bourdon a donné p^r la Chapelle de S^t Ioseph, où il a son banc la valeur de plus de 50. escus, soit en argent ou en clous.
- M. Grouuel.* Mons^r. Martin Grouuel enuiron autant la pluspart en bois, planches et madriers; outre de l'huile à brusler deuant le S^t. Sacrement, et vne petite pente de tapisserie p^r. mettre à l'entour de la chaire.
- Me. de Monceaux.* En 1655. Mad. de Monceaux, vn parement d'Autel de reseau en couleur.
- La R. M. Eugenie des Fontaines cy-dessus énoncée, vne belle dalmatique.
- La R. M. Marguerite Doniat.* La R. M. Marguerite Doniat de l'Assomption à Paris, trois beaux surplis.
- Mr. l'Espine.* Mons^r de l'Espine, vne robe de loutre et de plus ces deux années dernières nous a fait valoir bien à profit quelques rets qu'on luy auoit données p^r. porter à Tadoussac.
- Mr. de Mauve.* Mons^r. de Mauve quelques minots de blé.
- M. de la Pelleterie.* Madame de la Pelleterie 100ff. } pour encen-
- R. P. Pierre le Clerc.* R. P. Pierre le Clerc de Paris 100ff. } soir d'argent,
or à brunir
- le P. Roy.* Le P. Roy de Paris 30ff. } &c.
- Mr. Bourdon.* M^r. Bourdon p^r. le clocher 20ff.
- Mr. De Charny.* M^r. de Charny 30ff.
- M. Godefroy.* M^r. Godefroy vn escu d'or.

At the same time, Reverend Father Charles Lalemant obtained an alms to pay Monsieur Quenet³¹ 142 livres that the parish church owed him, and 40 livres for tapers.

Paris.

Monsieur Bourdon gave for the Chapel of St. Joseph where his pew is situated, the value of over 50 écus, either in money or in nails.

Monsieur Bourdon.

Monsieur Martin Grouvel, about as much,—chiefly in timber, boards, and planks; besides oil to be burned before the Blessed Sacrament, and a small tapestry hanging to be placed around the pulpit.

Monsieur Grouvel.

In 1655, Madame de Monceaux, an Altar-drapery of colored network.

*Madame de
Monceaux.*

Reverend Mother Eugenie des Fontaines, mentioned above, a handsome dalmatic.

The Reverend Mother Marguerite Doniat, of the Assumption in Paris, three fine surplices.

*The Reverend
Mother Marguerite
Doniat.*

Monsieur de l'Espine, a robe of otter-skins; and, moreover, during the past two years he has enabled us to derive great profit from some nets that had been given him to take to Tadoussac.

Monsieur l'Espiné.

Monsieur de Maure, several minots³² of wheat.

Monsieur de Maure.

Madame de la Pelleterie, 100	} for a censer	<i>Madame de la Pelleterie.</i>
livres,		
Reverend Father Pierre 1e		
Clerc, of Paris, 100 livres,		
Father Roy, of Paris, 30 livres,	} of silver,	<i>Reverend Father Pierre le Clerc.</i>
	} burnished	
	} gold, etc.	

Father Roy.

Monsieur Bourdon, for the steeple, 20 livres.

Monsieur Bourdon.

Monsieur de Charny, 30 livres.

Monsieur De Charny.

Monsieur Godefroy, a gold écu.

Monsieur Godefroy.

M. Daudeuille.

Mr. Daudeuille 27ff. 10. s.

Mad. Seuestre.

Madame Seuestre 12ff. ou 15ff.

Mons^r. de Lauson Gouuern^r. nous a fait tomber entre les mains en diuerses rencontres plus de 300ff.

*Le R. P. Paul
Ragueneau,*

Est à remarquer que depuis 1651. les Supérieurs de la maison de ñre Comp^{ie} ont grandement assisté la paroisse.

le. P. Fr. le Mercier.

1^o faisant subsister vn seminaire d'enfants la pluspart à leurs despens. 2^o fournissant vn de nos Freres p^r. auoir soin de la sacristie de la paroisse. 3^o nous prestants M^{re}. Charles Boiuin, charpentier, trois moys durant, pour conduire l'ouurage de ñre clocher. 4^o retirants en ceste maison S^t Martin, principal Chantre de l'Eglise. 5^o nous fauorisants en tout en plusieurs autres façons et manieres.

DEPUIS LA TOUSSAINTS 1655.

1655.
*Mr. Martin Grouuel
et sa femme.*

Le S^r. Martin Grouuel et sa femme ont fait don de leur terre située au lieu dict La grande Riuiere, au dessus du Cap de Tourmente, dans la seigneurie de Beaupré; mais les Seigneurs, n'ayants pas voulu laisser cela en main morte, obligerent la paroisse de s'en deffaire, & elle fut vendü sept cents ff à Charles Cadieu dit Couruille.

*Les Srs. Bourdon
et l'Espiné.*

Le S^r. l'Espine et le S^r. Bourdon, associés p^r. la traite de Tadoussac, vne barique d'huile à brusler.

Me. Buissot.

Madame Buissot, vne belle escharpe de soye rouge.

Monsieur Daudeville,⁸⁸ 27 livres, 10 sous.

Madame Sevestre, 12 or 15 livres.

Monsieur de Lauson, the Governor, gave into our hands on various occasions, more than 300 livres.

It should be observed that, since 1651, the Superiors of the house of our Society have greatly assisted the parish church.

1. They maintain a seminary for children, chiefly at their own expense. 2. They provide one of our Brethren to take care of the sacristy of the parish church. 3. They lent us Master Charles Boivin, carpenter, for three months to direct the work on our steeple. 4. They lodge in that house St. Martin, the principal Chanter of the Church. 5. They aid us in everything in many other ways and fashions.

SINCE ALL SAINTS' DAY, 1655.

Sieur Martin Grouvel and his wife donated their land situated at the place called La grande Riviere above Cap de Tourmente, in the seigniory of Beaupré; but as the Seigniors³⁴ did not wish to leave the property in mortmain they compelled the parish to dispose of it, and it was sold for seven hundred livres to Charles Cadieu, called Courville.⁸⁵

Sieur l'Espine and Sieur Bourdon, who are partners for the Tadoussac trade, a barrel of lamp oil.

Madame Buissot, a handsome scarf of red silk.

*Monsieur
Daudeville.
Madame Sevestre.*

*Reverend Father
Paul Ragueneau.*

*Father François
le Mercier.*

*1655.
Monsieur Martin
Grouvel and his
wife.*

*Sieurs Bourdon
and l'Espiné.*

Madame Buissot.

Monsr. De Charny.

Mons^r de Charny vne piece de taf[e]tas noir de vingt aulnes, à 8ff l'aulne.

*La Mere Eugenie
de la Visitation.*

Nous ã venu de Paris par les vaisseaux arriués en 1656. six beaux vases de fayance figurée avec leurs bouquets de la part de la M^e. Eugenie des Fontaines de la Visitãon de Paris

*La Mere Marguerite
de l'Assomption.*

Item 6. autres de la part de la M^e. Marguerite Doniat de l'Assomption.

*Le R. P. Guill.
Thiersan.*

Item vne belle chasuble de damas noir, dont prés de la moitié a esté donnée par charité par le soin du R. P. Guill. Thiersant.

DEPUIS LA TOUSSAINCTS 1656.

*1656.
Monsr. Grouvel.*

Le S^r. Martin Grouuel a donné vn deuant d'Autel, deux pauillons droguet blanc à fleurs rouges; quatre chasubles, deux blanches, vne rouge et vne noire, vn voile rouge et vn blanc, deux bourses, deux Agnus Dei, vn petit tableau, deux encensoirs, vne nauette de cuiure, trois corporaux, deux voiles de reseau, vn petit benitier de cuiure, deux breuiaires, vne nappe d'autel, vne aulbe & un amict.

Made. Morin.

Madame Morin, vn escharpe de cotton barriollé de iaune, pour la chapelle S^{te}. Anne.

Monsr. Vignal.

Monsieur Vignal, vne nappe pour la chapelle S^{te}. Anne.

Le P. Superieur.

Le R. P. Superieur, vn pupiltre de bois noir à missel.

DEPUIS LA TOUSSAINCTS 1657.

*1657.
Mr. Gloria.*

M^r. Gloria a donné vne petite boëtte dorée pour mettre des hosties.

Monsieur de Charny, a piece of black taffeta twenty ells long, worth 8 livres the ell. *Monsieur De Charny.*

We have received from Paris, by the ships that arrived in 1656, six beautiful vases of faience figured with bouquets from Mother Eugenie des Fontaines, of the Visitation at Paris. *Mother Eugenie of the Visitation.*

Item, 6 others from Mother Marguerite Doniat, of the Assumption. *Mother Marguerite of the Assumption.*

Item, a fine chasuble of black damask, nearly one-half the cost of which was given out of charity through the efforts of Reverend Father Guillaume Thiersant. *Reverend Father Guillaume Thiersant.*

SINCE ALL SAINTS' DAY, 1656.

Sieur Martin Grouvel gave an Antependium; two canopies of white drugget with red flowers; four chasubles,—two being white, one red, and one black; a red veil and a white veil. He has also given two burses, two Agnus Dei, a small picture, two censers, a brass incense-boat, three corporals, two lace veils, a small copper vessel for holy water, two breviaries, an altar-cloth, an alb, and an amice. *1656. Monsieur Grouvel.*

Madame Morin,³⁶ a scarf of cotton checkered with yellow, for St. Anne's chapel. *Madame Morin.*

Monsieur Vignal, an altar-cloth for St. Anne's chapel. *Monsieur Vignal.*

The Reverend Father Superior a missal-desk of black wood. *The Father Superior.*

SINCE ALL SAINTS' DAY, 1657.

Monsieur Gloria gave a small gilt box to hold wafers. *1657. Monsieur Gloria.*

Pierre Paradis. Pierre Paradis a donné un grand cousteau pour couper le pain benit.

Noël L'Anglois. Noël l'Anglois a donné vne nappe de toille iaune d'une aulne ou enuiron, pour s'en seruir à couper le pain benit.

Le R. P. Poncet. Le Reuerend Père Poncet a enuoyé de France deux iolies scapulaires pour la Vierge et le petit Iesus de ceste paroisse, en l'année mil six cent cinquante huict. Recuës le septiesme aoust.

DEPUIS LA TOUSSAINCTS 1658.

DEPUIS LA TOUSSAINCTS 1659.

En 1660

(*Reliqua desiderantur.*)

Pierre Paradis³⁷ gave a large knife wherewith to cut the blessed bread.

Pierre Paradis.

Noël l'Anglois gave a napkin of yellow linen, about an ell in length, to be used when the blessed bread is cut.

Noël L'Anglois.

Reverend Father Poncet sent from France two pretty scapulars, for the Virgin and Infant Jesus of the parish church, in the year one thousand six hundred and fifty-eight. Received on the seventh of august.

*Reverend Father
Poncet.*

SINCE ALL SAINTS' DAY, 1658.

SINCE ALL SAINTS' DAY, 1659.

In 1660

(Reliqua desiderantur.)

BIBLIOGRAPHICAL DATA : VOL. XLII

XC

In reprinting the *Relation* of 1655-56 (Paris, 1657), by Jean de Quen, we follow a copy of the original Cramoisy edition in the Lenox Library. The "Priuilege" was "Donné à Paris le 23. Decembre 1656," and the "Permifsion" was "Fait à Paris ce 28. Decembre 1656." The prefatory letter of Jean de Quen is dated "A Kebec ce 7. Septembre 1656." This annual is no. 109 of Harrisse's *Notes*.

Collation: Four preliminary leaves, consisting of one blank leaf; title, with verso blank, 1 leaf; "Table des Chapitres," pp. (2); "Priuilege," with "Permifsion" on the verso, 1 leaf; prefatory letter from Jean de Quen to the French provincial, Louis Cellot, pp. 1-6; text (16 chaps.), pp. 7-168. Signatures: Four preliminary leaves without signature mark, A-L in eights. The last four leaves of sig. L are blank, one of which is usually pasted on the cover. There is no mispaging.

Copies have been sold or priced as follows: Leclerc (1878), no. 2601, priced at 200 francs; O'Callaghan (1882), no. 1237, sold to Library of Parliament of Canada for \$21, and had cost him \$32.50 in gold; Barlow (1890), no. 1305, sold for \$9; and Lenox Duplicate Sale, sold by Bangs & Co., of New York, April 29, 1895, no. 176, to Charles D. Marshall, of Buffalo, for \$27.50. Copies are preserved in the

following libraries: Lenox, Harvard, Brown (private), Marshall (private), Ayer (private), Library of Parliament (Ottawa), Laval University (Quebec), British Museum, and Bibliothèque Nationale (Paris).

XCI-XCII

For bibliographical particulars of the *Journal des Jésuites*, see Vol. XXVII.

An anonymous MS. sketch of the murder by the Iroquois (May 29, 1625) of the Jesuit brother, Jean Liégeois, lies within the old MS. volume of the *Journal*. This we reproduce from the original.

XCIII

The *Catalogue des Bienfaicteurs de N. Dame de Recourance de Kebec*, was a contemporary list of those who, from time to time, between the years 1632 and 1657, made gifts to the chapel built by Champlain. The entries were in the handwriting of several of the Jesuit missionaries—among them, Jerome Lalemant, De Brébeuf, Ragueneau, and De Quen. The original MS. of this interesting document long rested in the archives of the Seminary of Quebec. In *L'Abeille*, a literary journal conducted by the teachers and students of the Petit Séminaire, the *Catalogue* was published for the first time, commencing in the number for April 14, 1859, and concluded in the issue for May 18 following. To this publication were appended numerous explanatory and biographical notes by the Abbés C. H. Laverdière and H. R. Casgrain, editors of the *Journal des Jésuites*.

It is possible that the original MS. was used as printers' "copy," for it cannot now be found. In the library of Laval University is what Mgr. T. E.

Hamel, the librarian, considers a "very accurate" copy. We have corrected the *L'Abeille* version by the MS. transcript in Laval, and have reproduced such of the notes of Laverdière and Casgrain as convey information not already given in our own notes in previous volumes of this series.

Note:— We take pleasure in introducing, with the present volume, the collection of *Relations* formed by the late Orsamus Holmes Marshall, and now owned by his son, Charles D. Marshall, of Buffalo, N. Y. The elder Marshall was one of the pioneer collectors of these volumes, and among the first to recognize their value as sources of history. The collection now comprises twenty-one annuals. Those represented, and previously published by us, are: 1635 (Harrisse, no. 63), 1636 (H. 65), 2nd issue of 1637 (H. 68), 2nd issue of 1638 (H. 70), 2nd issue of 1639 (H. 75), 1640 (H. 76), 1640-41 (H. 77), 1642 (H. 80), 1642-43 (H. 81), 1643-44 (H. 83), 1645-46 (H. 86), 1st issue of 1648-49 (H. 90), 2nd issue of 1648-49 (H. 91), 1650-51 (H. 97), 1652-53 (H. 101), and 1653-54 (H. 103). Subsequent ones will be duly noted in order.

NOTES TO VOL. XLII

(*Figures in parentheses, following number of note, refer to pages of English text.*)

1 (p. 71).—Otihatangué is identified by Beauchamp, Clark, and others as the Salmon River, N. E. of Oswego. Beauchamp defines the meaning of this word as "large clearing;" he also mentions other names (*Ind. Names*, p. 65) applied to this locality. One of these appellations was La Famine (Anglicized as Famine Bay), doubtless given on account of the sufferings endured by the French on their way to Onondaga in 1656. The place is mentioned by Le Moyne, in 1654, as "a resort of all nations." Coronelli's map (1688), says that there "most of the Iroquois disembark to trade their beaver." See Clark's excellent note identifying Otihatangué, in *Early Cayuga History*, p. 17. Cf. note 6, vol. xli. of this series.

2 (p. 71).—The *poisson doré* here mentioned is probably the common yellow or American perch (*Perca americana* or *flavescens*). The *achigen* is the black perch or black bass; the name is of Algonkin origin (Clapin's *Dict. Canad.-Français*, p. 343). Both these kinds of perch abound in fresh-water lakes and in rivers, in Canada and the Northern States.

3 (p. 75).—*Neds percés*: the Beaver tribe (vol. x., note 6). The rapids referred to are probably those of St. Louis (Lachine).

4 (p. 83).—*Tethiroguen*: the Oneida River, issuing from Oneida Lake (Goienho). The village of Oneiout (Oneida) was probably on the eastern side of Oneida Creek, near the present Munnsville.

5 (p. 109).—Charles Garman (Garemand) was captured by the Iroquois in June, 1653, at which time he was eight years old (vol. xxxviii., p. 175).

6 (p. 149).—A version of the Huron myth of Ataentsic (vol. x., pp. 127-129, 323).

7 (p. 163).—Concerning the manufacture and uses of mats by North American aborigines, see *U. S. Bur. Ethnol. Rep.*, 1891-92, p. 18-21. The use of mats for catching fish seems somewhat unusual; but, when fastened across a narrow stream, a coarse mat of plaited rushes might well serve as a net.

8 (p. 179).— Cf. the description of this feast with those given by Brébeuf (vol. x., pp. 175–177) and Lalemant (vol. xvii., pp. 167–187).

9 (p. 197).— Regarding Taronhiaouagui (Tha-ron-hya-wă'-kon), see vol. viii., *note* 36; vol. x., *note* 12.

10 (p. 213).— Upon the name Otondiata, Beauchamp says (*Ind. Names*, p. 72): "It was interpreted for me as *Stone stairs*, an appropriate name. It was applied to Grenadier island [St. Lawrence Co., N. Y.] as early as 1673, and with slight variations was always prominent."

11 (p. 221).— The identity of these two French explorers was long unknown; but recent historical researches sufficiently confirm the opinion that they were Radisson and Groseilliers (vol. xxviii., *note* 32). This is the first mention (so far as known), in contemporary documents, of their discoveries. Radisson wrote several narratives of his voyages; the MSS. of these are preserved in the archives of the Bodleian Library and British Museum; they first appeared in print in the *Prince Soc. Pubs.*, vol. xvi. (Boston, 1885). Parts of the relation of Radisson's third and fourth voyages are republished, with annotations, in *Wis. Hist. Colls.*, vol. xi., pp. 64–96; cf. *Id.*, vol. xiv., p. 5, *note*, and *Parkman Club Pubs.*, no. 2. The first of these narratives relates his experiences while a prisoner among the Iroquois (1652–53). During this time he met, at Fort Orange, the Jesuit Poncet, who also had been captured by the Iroquois. A little later, Radisson made his escape, and was sent by the Dutch to Holland. Returning to Canada in May, 1654, he seems to have departed with Groseilliers (his brother-in-law) in the following August, upon the voyage referred to in our text. In July, 1657, he went with the Jesuits to Onondaga, and wrote an account of that enterprise, much longer and more circumstantial than Rague-neau's.— See his *Voyages* (Prince Soc.), pp. 86–134.

The discoveries of Radisson and Groseilliers mentioned in our text are again referred to in the *Relation* of 1658 (vol. xlv. of this series), where Druillettes gives information— regarding the routes to Hudson Bay, and the tribes of the Northwest— derived partly from these two explorers, partly from the roving Indians.

12 (p. 221).— The tribe here called *Puants* were the Winnebagoes (vol. xv., *note* 7); the *Liniouek*, the Illinois (vol. xxiii., *note* 9); the *Nadouesiouek*, the Sioux (vol. xxiii., *note* 8); the *Kiristinons*, the Crees (vol. xviii., *note* 15).

Pouarak (Poualac): an abbreviated form of *Assinipoualak*, which, according to the *Relation* of 1658, means "warriors of the rock," modernized as Assiniboin. A tribe of Siouan stock, dwelling west of the Crees, on the Saskatchewan and Assiniboin rivers.

13 (p. 231).—A letter (dated 1656) by Claude Pijart, in the archives of l'École Ste. Geneviève, Paris, gives a similar account of Garreau's death. Pijart states that the Algonkin fleet numbered some 300 people; also that Garreau was assigned as their spiritual instructor, at their own request. A copy of the *Elogium*, or obituary notice, sent out by his superior upon the death of Garreau, is in the archives of St. Mary's College, Montreal. See sketch of his life, and reference to Perrot's account of his death, in vol. xxiii., *note* 13.

14 (p. 251).—Regarding Madame de Charny, see vol. xxxvii., *note* 6.

15 (p. 255).—The Madame Bourdon here referred to was Anne de Monceaux (vol. xxxv., *note* 3); she married (Aug. 21, 1655) Jean Bourdon (vol. xi., *note* 11), as his second wife. For mention of her daughter, see vol. xxxvi., *note* 38.

16 (p. 257).—The name Achiendasé had been given by the Iroquois to Lalemant, as superior of the missions; in accordance with their custom, it was also conferred upon Le Mercier as his successor.

17 (p. 257).—In the original MS., the *Mort du Frere Liégeois* is inserted at this point, thus interrupting the sentence.

18 (p. 259).—The MS. annals of the Hôtel-Dieu of Quebec mention this priest (Le Bey) as chaplain of that institution.

19 (p. 263).—"All which follows, regarding the death of Brother Liégeois, is written upon a detached sheet, somewhat smaller in size than the rest of the folio MS. This notice is from the hand of the person whose writing appears on the margins of the entire Journal."

"Robert le Coq (called 'the good') was killed, not with Father Jogues, but four years later."

"Brother Liégeois's name was Jean."

The above notes are taken from Quebec ed. of *Journal*, p. 196.

20 (p. 267).—The spot where Liégeois was interred is thus identified by Faucher de St. Maurice, in his brochure entitled *Relation . . . des fouilles faites . . . dans . . . les fondations du Collège des Jésuites* (Quebec, 1879), p. 38: "The excavations of Sept. 6, 1878, made in the Jesuit barracks . . . lead us to believe that the foundation walls surrounding the place where the excavations were made were those of the old sacristy of the chapel, designated in the *Journal des Jésuites*, p. 197, by the name of 'Congrégation des Messieurs.' The chapel which bears this name — or, rather, as Abbé Ferland says in his *Notes sur les registres de Notre-Dame*, p. 90, 'the room which served the Jesuits as a chapel' from the end of 1650 — was included in the main building, and could not have been far from this sacristy."

The excavations above referred to were made by order of the Canadian government, and most of the work was done under the direction of St. Maurice. On August 21 (1878), human bones were uncovered, which were decided by local antiquarians to be those of the Jesuit priests Jean de Quen and François du Peron, and the brother Jean Liégeois. A full account of this discovery is given by Rochemonteix in *Jésuites*, t. i., pp. 456-465. Cf. St. Maurice, *ut supra*.

It may be added here that the reference made, in the next paragraph of the text, to the burning of the College of Quebec is somewhat ambiguous. "The college of Quebec, properly speaking, had never been burned. It is true, the residence of Nôtre Dame de Recouvrance was consumed by fire in 1640; but it was not until several years later that the foundations were laid for the college (now 'the Barracks')."—Quebec ed. *Journ. des Jésuites*, p. 197, *note*.

21 (p. 269).—The original MS. of the *Catalogue des Bienfaiteurs* was long preserved in the archives of the Seminary of Quebec, but now cannot be found there, only a copy of it remaining. Its publication in *L'Abeille* (see Bibliographical Data of this volume) was accompanied by notes; such of these as we here use will be distinguished by their numbers and the initials of the editors,—as, "L. & C., 11;" i.e., "note 11, by Laverdière and Casgrain."

At the time when this document begins, "Canada had just been restored to France, by the treaty of Saint Germain-en-Laye, Mar. 29, 1632." The Jesuits mentioned in the text were Fathers Anne de Nouë and Paul le Jeune, and Brother Gilbert Burel. The chapel of Nôtre Dame de Recouvrance, "which was the first parochial church at Quebec, must have been built upon the site or in the neighborhood of the present Anglican cathedral."—L. & C., 2, 3, 5.

22 (p. 271).—Cf. mention of this incident in Lalemant's letter describing his shipwreck (vol. iv., p. 245).

23 (p. 271).—Ignatius Loyola was the founder of the Jesuit order, and François Xavier, his most eminent disciple. For notice of Luigi di Gonzagua, see vol. xviii., *note* 3. Stanislas Kostka, belonging to a noble Polish family, was born in 1550. A student in the Jesuit college at Vienna, he desired to enter that order, but his family would not allow this step; he obtained, however, a position in the college at Dillingen. Being afterward sent to Rome, he assumed the monastic habit in 1567, and died Aug. 15, 1568. He was beatified in 1604, and afterward canonized.

24 (p. 271).—Regarding this legacy by Champlain, see vol. xiii., *note* 1.

25 (p. 273).—See Le Jeune's description of this fire, vol. xix., pp. 65–67. The Jesuit residence thus consumed was built in 1635.

26 (p. 273).—The Jesuits had then six residences in Canada: two at Quebec—Notre Dame des Anges, and Notre Dame de Recouvrance (that is, the lodging that was lent to them after the fire, until the new building was erected); the residence of La Conception, at Three Rivers; that of Sainte Anne, at Cape Breton; that of Saint Joseph, at Ihonatiria; and that of La Conception, at the village of Ossossané.—L. & C., 13.

27 (p. 273).—Another MS. of the same period, preserved in the Archiepiscopal archives, assigns a different use to the proceeds of this collection. "In 1643 and 1644," this MS. says, "collections were taken among all the parishioners, for the erection of the church."—L. & C., 16.

28 (p. 275).—The manuscript above cited says: "In 1645, Monsieur de Montmagny, the Governor, and the parishioners gave, in addition to the collections mentioned above, 1,270 beaver-skins, which might then be worth 8,000 livres, to build the said church, which was called Notre Dame de la Paix. . . . That church was built in the form of a cross,—30 feet wide by 100 feet long, including the walls,—on the site which it now occupies, which was given for the purpose by Guillaume Couillard and his wife" (1645). That gift must have been merely verbal; for the same manuscript adds, a little farther on: "On the 15th of January, 1652, by deed before Audouart, notary, Guillaume Couillard [and his wife], gave to the church of Quebec aforesaid the ground on which the said church is built, 80 perches in superficies."

"There were," it adds, "two chapels: that on the epistle side was called Saint Joseph's, and that on the gospel side was called Saint Anne's. From that time, this church has been the parish church of Quebec; it has been maintained by the charity of the parishioners."

Proceedings of the churchwardens, October 8, 1645: "Resolved that, in view of the destruction by fire, five and a half years ago [in 1640], of the first parish church of the said habitants, a new one be built in honor of the most Blessed Virgin, the Mother of God, under the title of Notre Dame de la Conception, who is the Patroness and Titular of the Parish of Quebec." And inasmuch as, through the intercession of the most Blessed Virgin, peace had that year been obtained with the Iroquois, it was resolved that that church should bear the name of Notre Dame de la Paix. It was also decided that a clergy-house be built near the church. Reverend Father Lalemant, Superior of the Jesuits, and Monsieur de Mont-

magny, the Governor, laid the first stone of the said church.—L. & C., 17.

Concerning the above-mentioned gift of the habitants, cf. vol. xxvii. of this series, p. 89; vol. xxviii., pp. 225–227.

29 (p. 275).—Geneviève Juchereau, daughter of Jean Juchereau, sieur de More, and wife of Charles Le Gardeur de Tilly.—L. & C., 18. See vol. xxvii. of this series, *notes* 5, 15.

30 (p. 277).—Jean Gloria was born in 1639, near Dieppe. He is mentioned in 1650 as an employé in the Jesuit residence at Quebec; but in January, 1652, he married Marie Bourdon, a niece of Jean Bourdon. By her he had six children, two of whom became hospital nuns. In 1658, he was procuror, or agent, for the habitants of Quebec. He died in October, 1665.

31 (p. 283).—Reference is made to Jean Guenet (vol. xxxv., *note* 12).

32 (p. 283).—The minot is an old measure of capacity, equivalent to 39 liters, or 1.11 Winchester bushels.

33 (p. 285).—*Daudeville*: Nicolas le Vieux de Hauteville, lieutenant-general of the seneschal's jurisdiction, (vol. xxxvi., *note* 52); he came to Canada with De Lauson (1651). He married (September, 1654) Marie Renardin de la Blanchetière; they had two daughters, one of whom became a hospital nun.

34 (p. 285).—The inhabitants of the Côte de Beaupré still give the stream that name. On the maps it is called River Sainte Anne.

The company of the Hundred Associates conceded the Côte de Beaupré to Antoine Cheffault, sieur de la Renardière, and the Island of Orleans to sieur Jacques Castillon, on January 15, 1636. But we observe, by a declaration of February 29 following, that the sieurs Cheffault and Castillon had not acquired those two seigniories for themselves alone,—because they acknowledge that they are for themselves and for Messieurs François Fouquet and Charles de Lauson, councilors of state; for Monsieur Berruyer, seignior of Manselmont; and for Messieurs Jean Rozé, Jacques Duhamel, and Juchereau, merchants; the eight associates owning each one-eighth in the partnership. This company, which generally took the name of the Company of Beaupré, sold those two seigniories, by various deeds passed between the years 1662 and 1668, to Monseigneur de Laval, who bequeathed them to the Seminary of Quebec in 1680.—L. & C., 51, 52.

35 (p. 285).—Charles Cadieu (also named Courville) was born in 1628. At the age of twenty-six, he married Michelle Macard, by whom he had eight children. In 1650, he was engaged with

L'Épinay and others in the Tadoussac trade. His death occurred in 1715.

36 (p. 287).—Hélène Desportes, widow of Guillaume Hébert; she was married a second time to Noël Morin, a wheelwright; he was the father of Germain Morin, who was the first Canadian priest, and one of the members of the Seminary of Quebec.—L. & C., 54.

37 (p. 289).—Pierre Paradis, a native of Perche, born in 1605, married Barbe, daughter of Jean Guyon (vol. xxvii., *note* 16), by whom he had nine children. He died in January, 1675.

